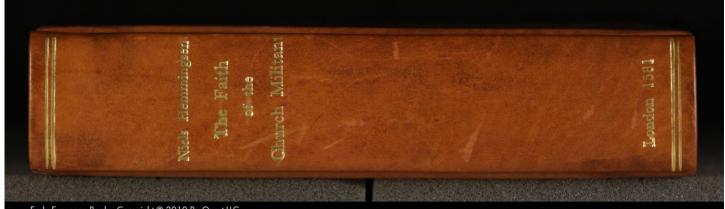
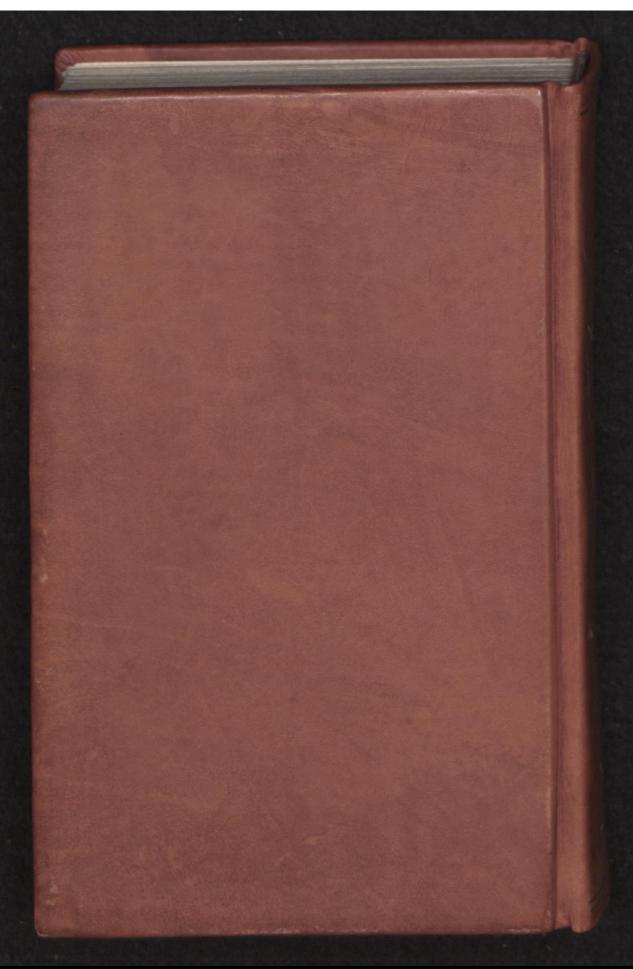
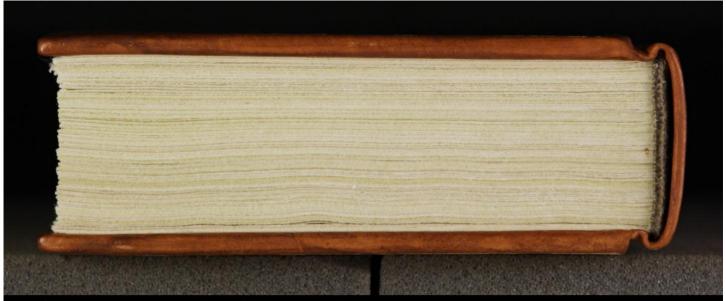


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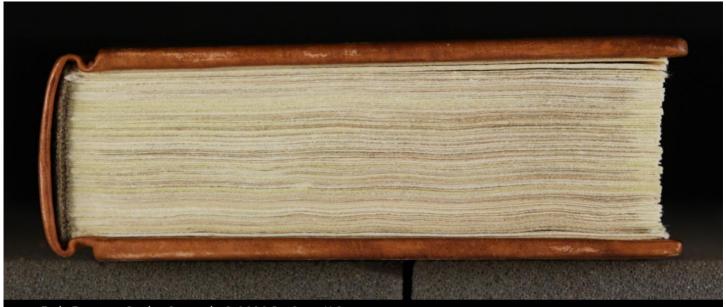




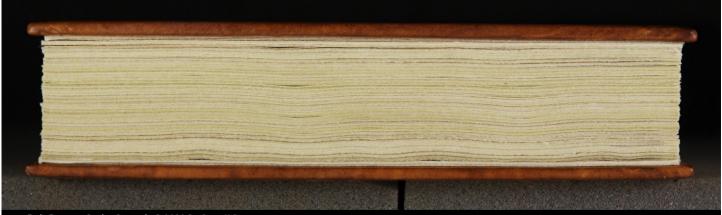
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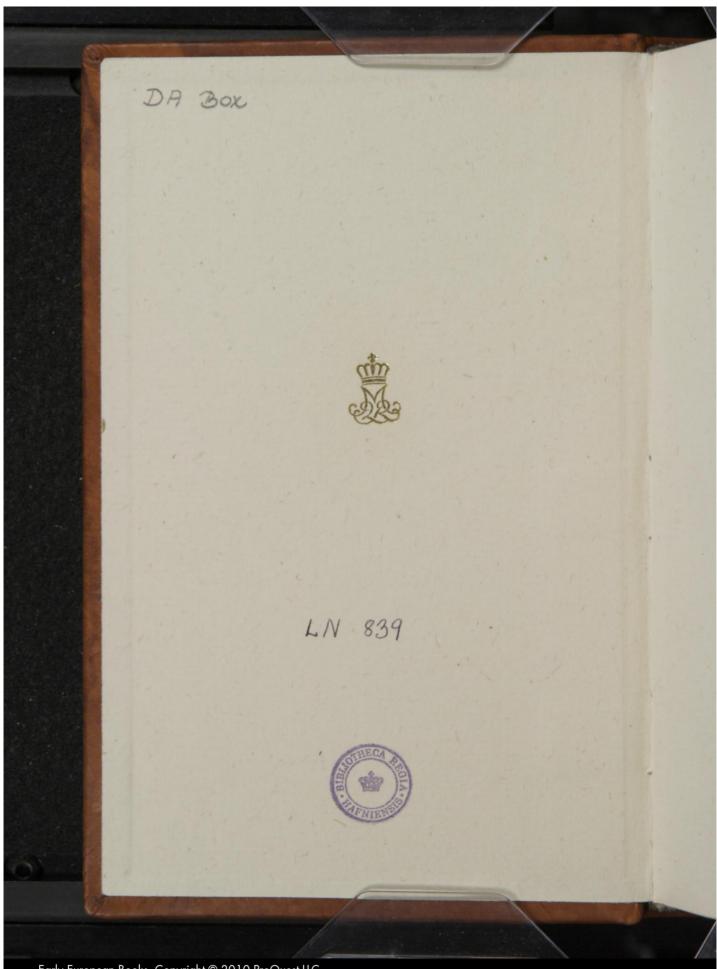
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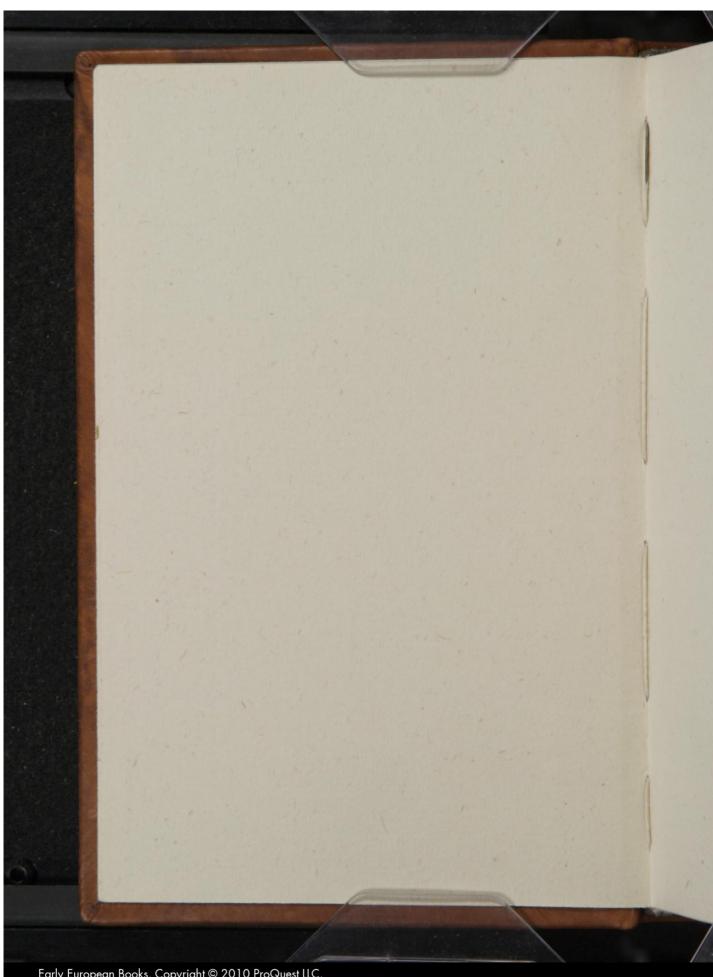
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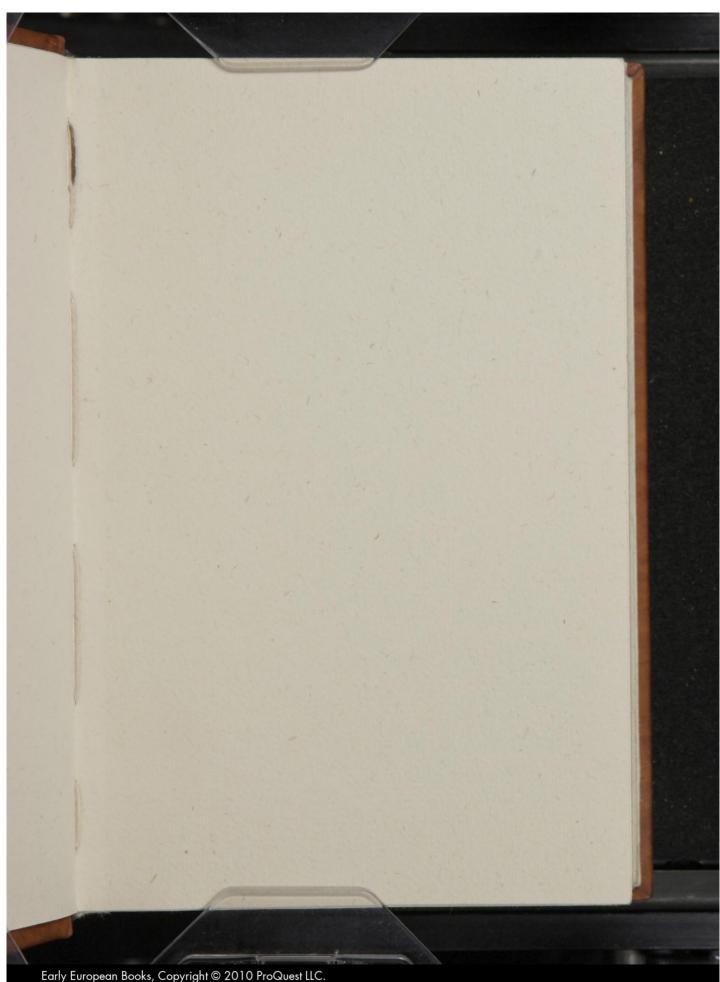


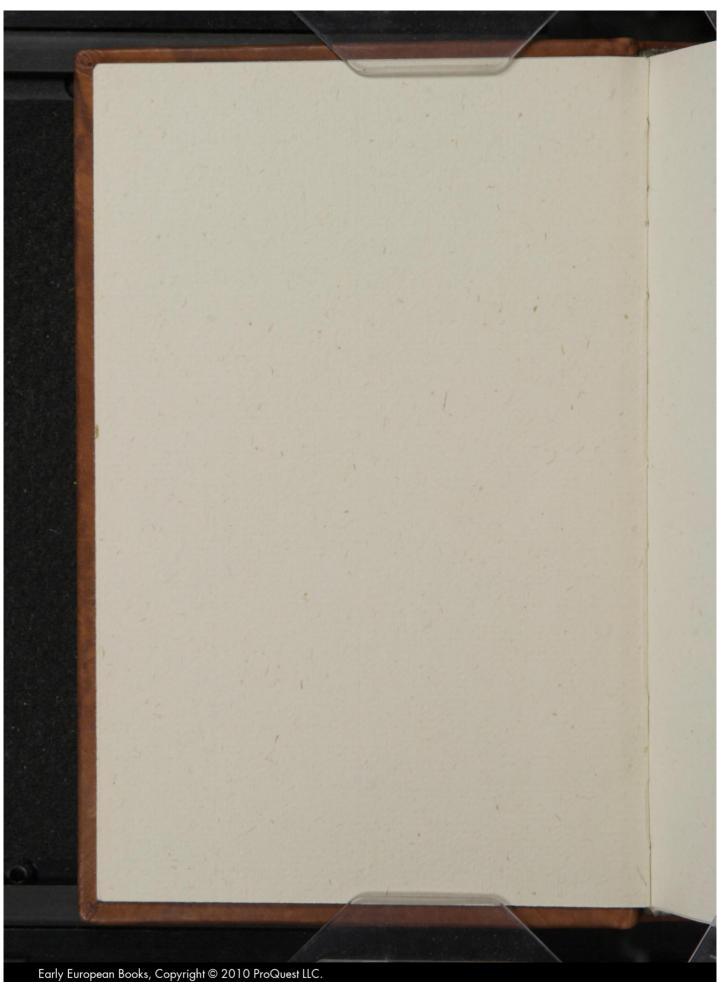
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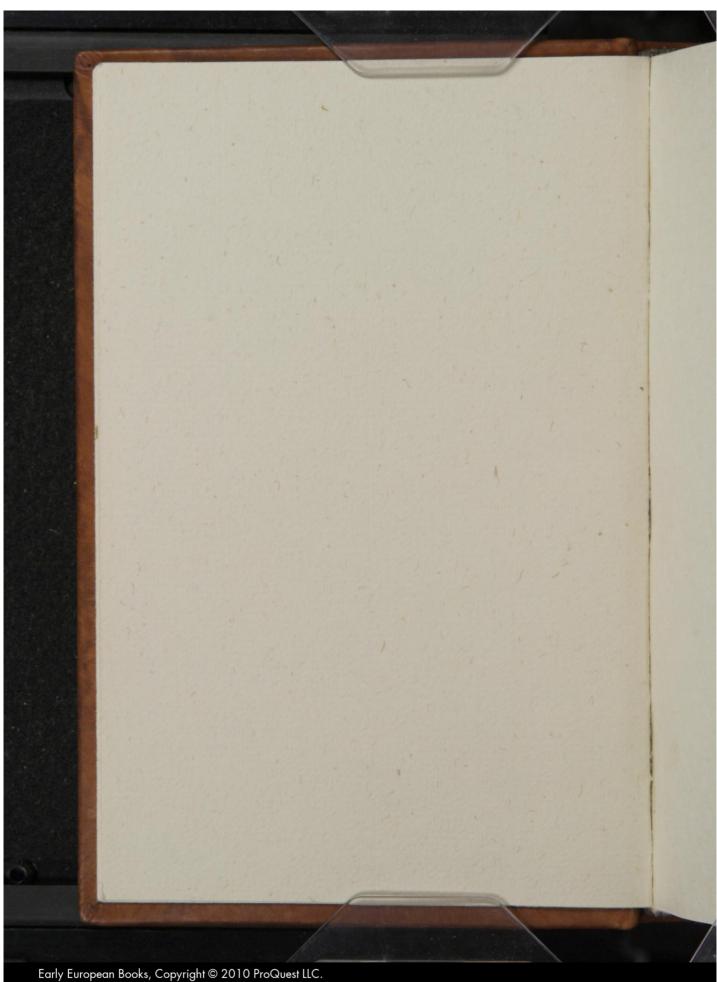


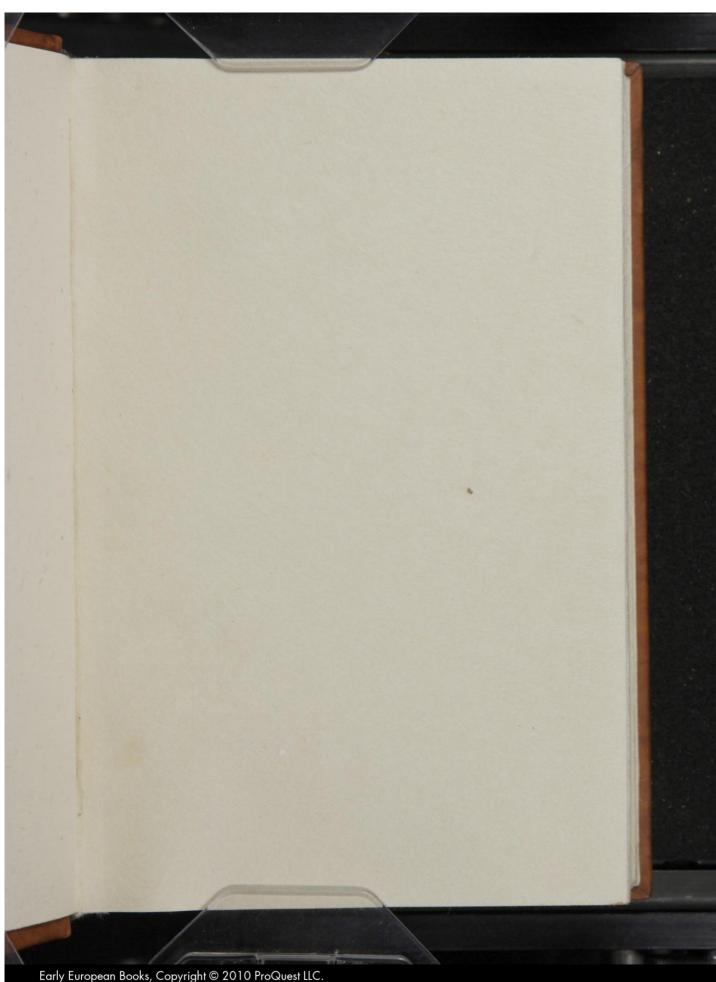


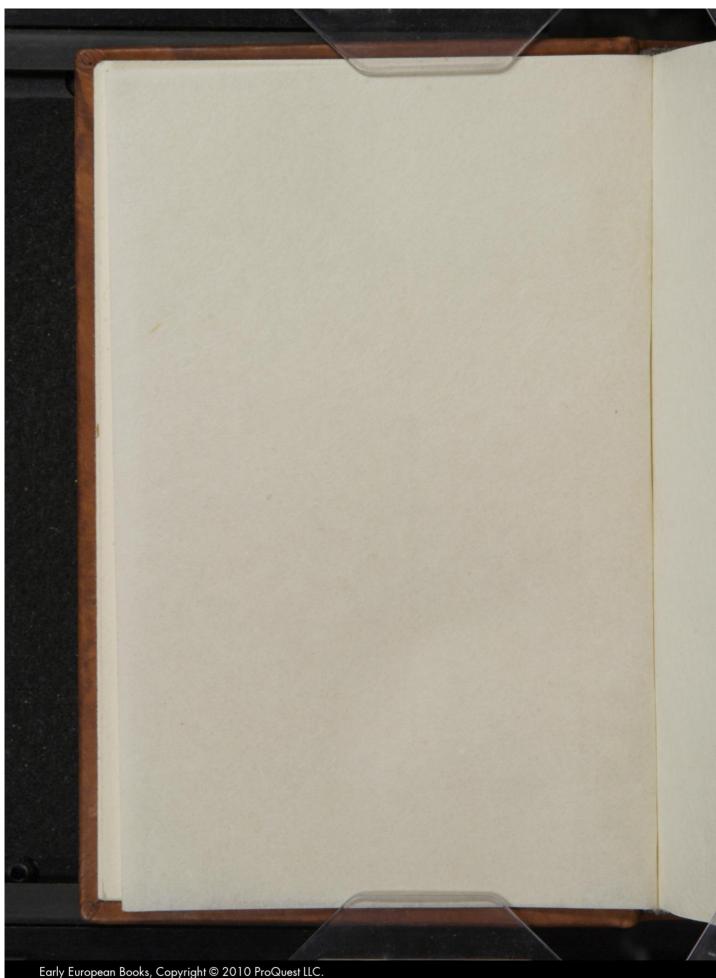


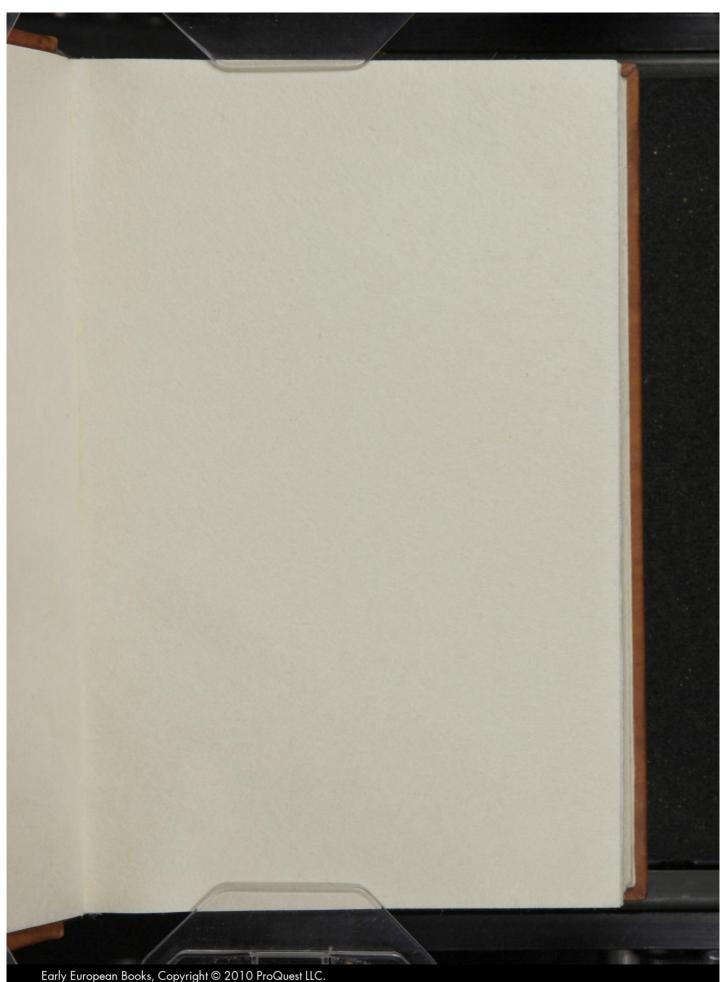


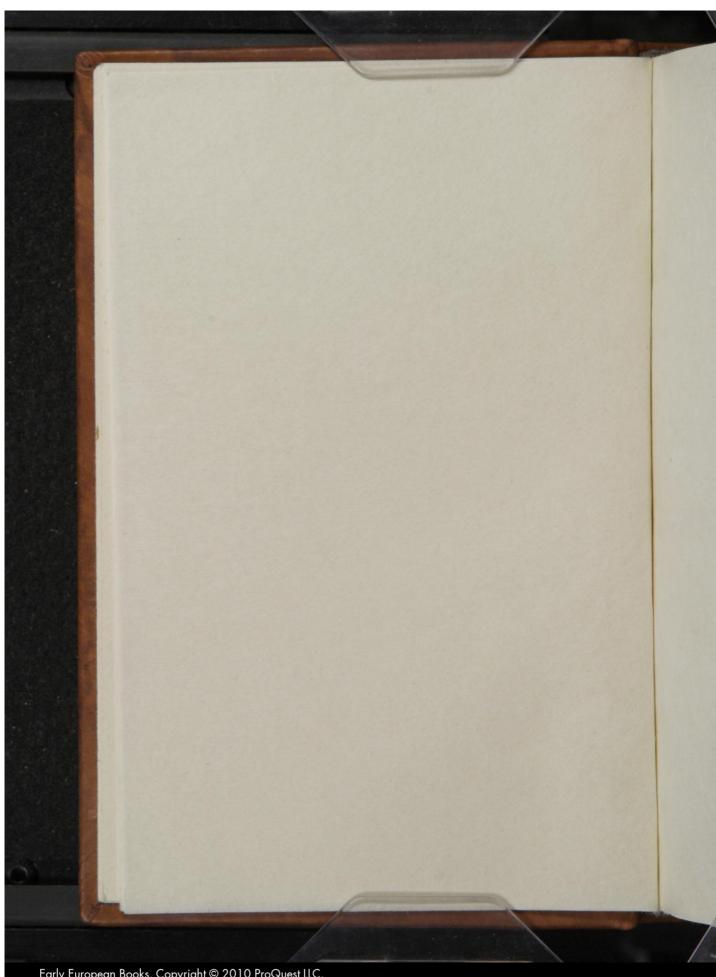


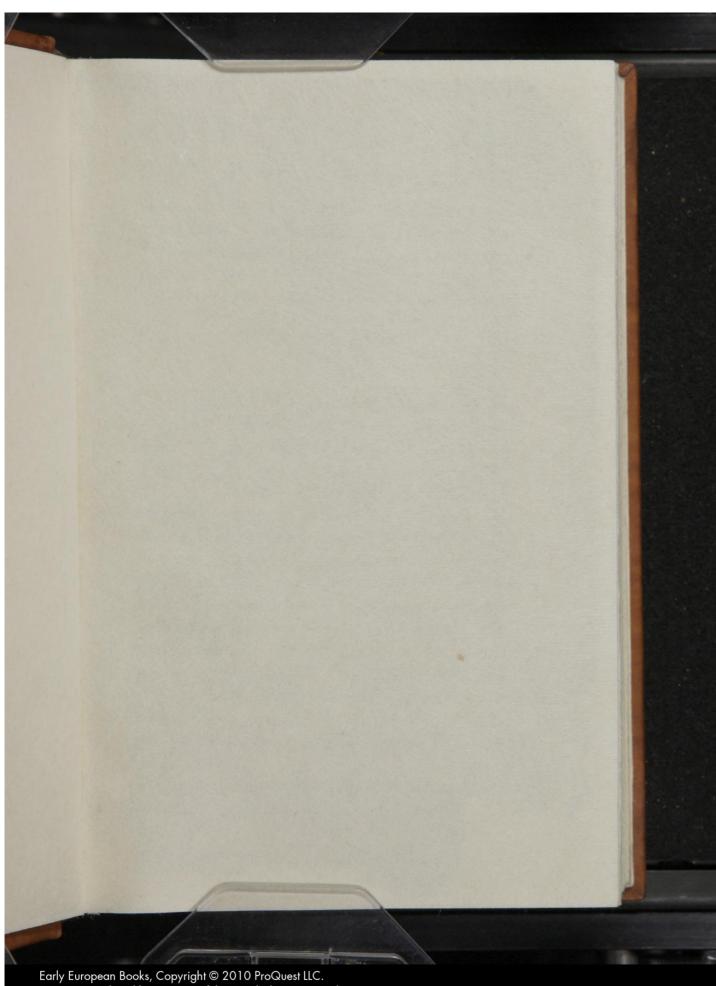


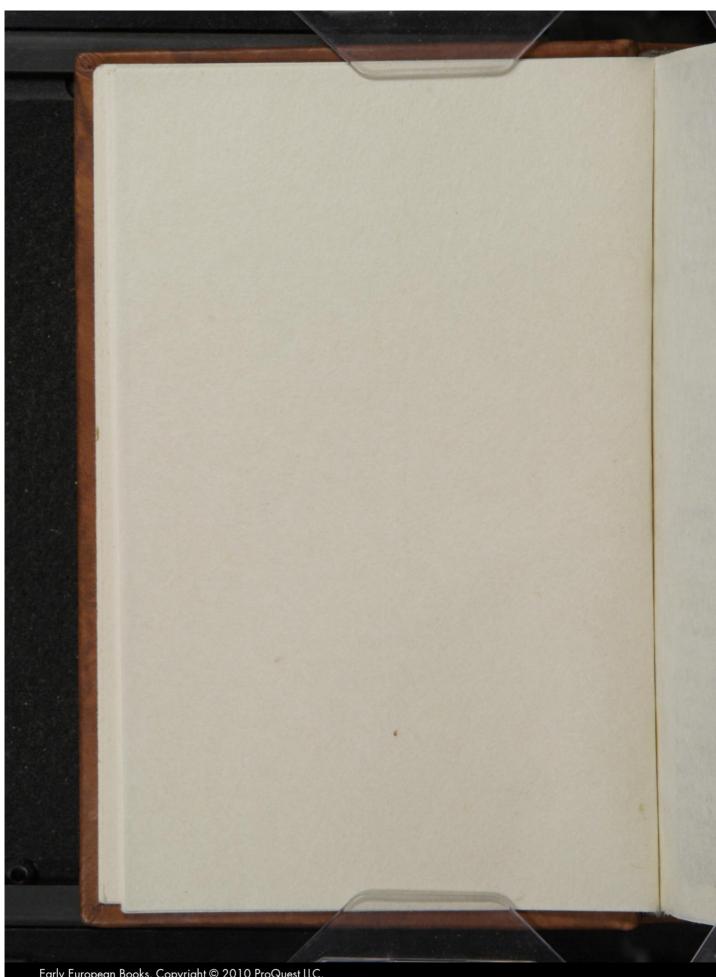


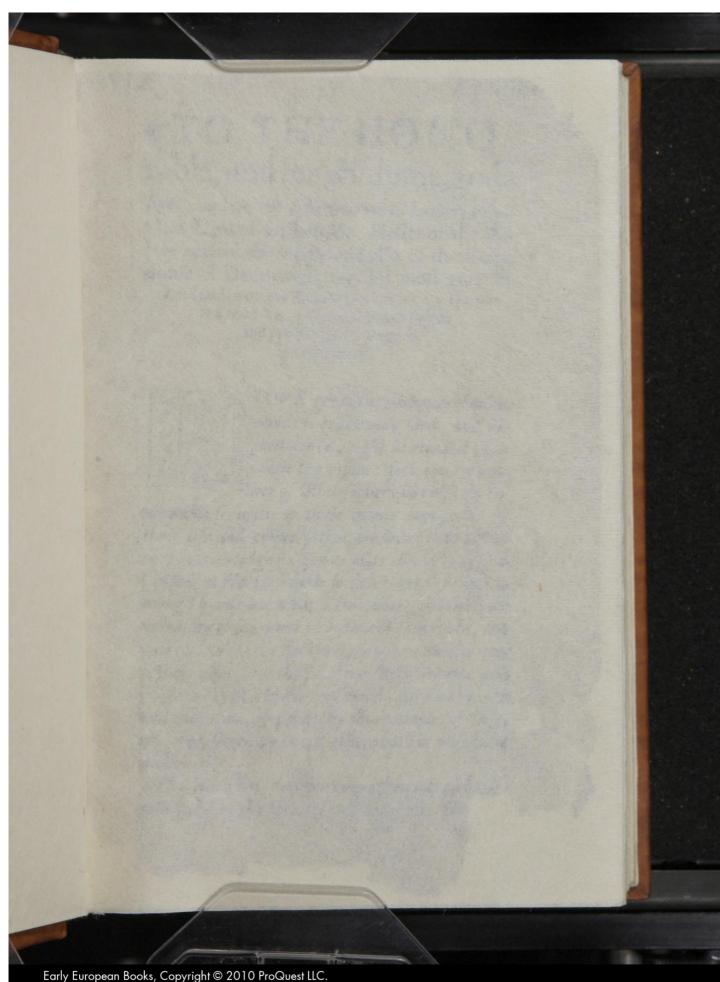


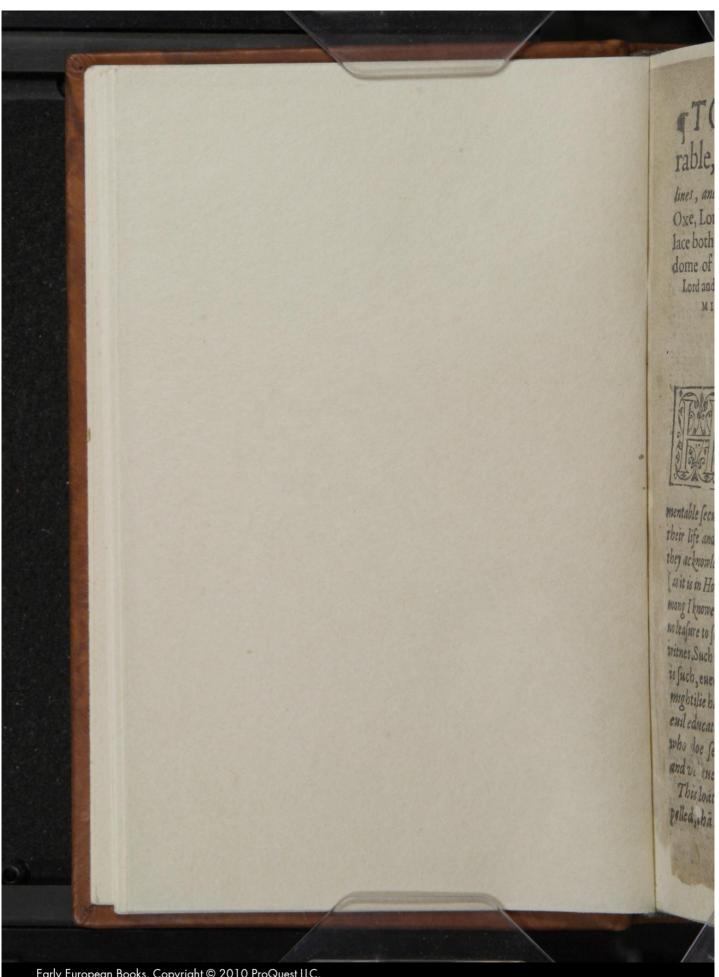












TO THE HONOrable, and for wisdome, god-

lines, and vertue, the renowmed Lorde, Peter Oxe, Lord of Gisselfelde, Master of the Palace both of the King, and also of the Kingdome of Denmarke, &c. his most gratious Lord and worthie Pation. NICHOLAS HEM-MINGIUS, wisheth al peace, safetie.

and prosperitie in his godlie enterprises.

> OWE great the darkenes of mans minde is concerning God, and his providence, right Honorable, not onelie the infinite sectes in a manner of Philosophers; but also the la-

mentable securitie of verie manie men, who by their life and conversation, doe shewe that either they acknowledge no God at alsor thinke that God (as it is in Homer) doth so dallie-out the time among I knowe not what Ethiopians, that he hath no leasure to see unto the state of mankinde, doe witnes. Such is the darkenes, of the vanitie of men is such, ever since the fal of our first Parentes, and mightilie hath it beene consumed, partie through evil education, of partie by the examples of those, who doe seems to excell others both in misedome and vertue.

This loath form darkness none other way ca be de-

The Auctor

Pro. 22.6. with shal a yong man redresse his wase? In taking heede to thy worde. Now seeing that as youthers, such is age, as Salomon saith, it foloweth, that without the worde of God which is the only remedie for wickednesse, the whole life of man, is altogether uncleane. And that uncleanenes which cleaueth in al men, until it be through God his worde washed-awaie, is not so much a bodily, as a spiritual & inwarde blot, cosssing of many partes. Whereof the firste (which is the spring of others) is theignorance both of the trueth and of goodnes; & is compared unto grosse darkenes, and unto blindnes, wherebie the whole soule of man, as it were an ouglie monster, gropeth in the darke.

The second is, to have an erronius opinion of heavenly matters; it to imbrace and love the same as the most evident trueth. As manie Philosophers, and heretikes had, who by stiffe mainteining opinions touching heavenlie mysteries, rushed-headlong into damnation. Tham hich nothing

could be more lamentable.

The thirde is, in thought to yeelde unto wicked affections. For as the minde is wickedlie informed: So the affection of the minde, raised-up by sinister indgement, is carried-awase into that which is worst.

The fourth is, to confent unto sinne: after which ensueth an horrible swarme of al manner wicked. Paul in his first chapter unto the Pomans eth) until man be utterlie drowned in euer-lastine

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From the se lamentable spots the soule of man is Effectes of purged by the cleere fountanes of our Saujour, that Gods word. is by the worde of God. Touching the efficacie of which worde of God, David speaketh to this effect: The Lawe of the Lord is vindefiled, refreshing Pfal. 19. the foules; The testimonie of the Lorde is fure, and giueth wisedome vnto the simple; The statutes of the Lord be right, and reioice the heart; The commandement of the Lord is pure, and giueth light vnto the eies. This commendation of Gods word, although it be but briefe, if you respect the wordes; yet is it verie large, if you consider the lessons, and consolations comprised in the same. Which commendation may of right be opposed againste al the furious indgementes of Epicures, Politians, Hypocrites, and Sycophantes. The partes of which commendation are eight, al marueloussie discerning betwene the word of God, & philosophical or humane doctrines.

8.

The firste; saith he, The Lawe of the Lord is undefiled, that is, the word of God both in it selfe is pure, as that which proceedeth from God himselfe the most pure fountane; and also maketh those to bee pure, who give credite therevnto. Bus mans doctrine, seeme it never so neate, and so cleere, yet is it not in al respectes cleane, neither can it make men cleane. The Philosophie of Socrates, so bewtified by Plato, maie seeme of right before I other Philosophical doctrines, to be the best . (For it containesh verie manie good & right

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sentences concerning God his providence, and end of man:) yet is it foulie defiled, whe Plato by lawes alloweth an uncleane communitie; and by deed cofirmeth more horrible wickednes, than is of us to be vttered. And therfore both Socrates & Plato whe they endeuor of one side to purge the soule of ma,on the other these defile the same with an abhominable wickednes. But the word of God, or the found of she Gospel, as it is in al respectes pure: so it maketh she soule of him, who by a linelie faith embraceth the Gospel, pure and perfect; it delinereth him from erronious opinions; it replenisheth him with found sudgement; and by the Spirite of Christ raiseth-up pure affections to which when the wil doth affent the actions both internal & outward, as most cleere rivers from à most pure fountaine, do issue-out.

The second, It refresherh the soules, saith Dand. The foules of men are withered with a most grieuous thirst, neither can their be comforted or refreshed before their have drunke of the healthful springes of Ifrael, which is the worde of the Gospel. For the conscience of sinne doth enermore augmes the thirst, which nothing but the liquor of the Gospel doth mitigate or take-awaie. Of this water the Prophet Zechariah speaketh, when he saith:

Zech,14, 8. And in y daie shal there waters of life go-out from Ierusale, that is, y word of the gospel which is, that to the soule of man, which the most fresh and cleere water is to bim that the feth. Of this speaketh our Lord in & fourth of John: wh socuer ch. 4. 14. drinketh of the water that I shal give him, shal

neuer be more a thirst : but the water that I

his Epistle.

Thal give him, shalbe in him a wel of water. springing-vp into euerlasting life.

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The third, The testimonie of the Lord is sure, that is, the word of god is no decesteful testimony cocerning the wil of god to man-ward. For, as the voice of the lawe doth witnes that God without respect both of persons, & of natios, wil throw together with the deuils his enimies, al obstinate & impenitet sinners into everlasting darknes, & tormentes: So the voice of the gospel doth testifie how God, for his Sons sake, wil receive al men, be their never so egregious sinners, into his fauor againe, that there may be nubred among the heires of eternal blessednes, if so be that they believe the gospel, and with a lively faith rest upon the Son of God, who hath guen himselfe a rasome for the sins of the world. In respect of this vnchangable rule of God his wil comended to us in his word, the word of God is caled, Sure, & the word of she gospel, Truth; as when it is said, The truth shal 10h.8, 320 make you free. For the gospel, which is the word of truth, doth offer Christ the delinerer of whome it is written, If y fon shal makyou free, ye shalbe free indeed The 4.it giveth wisedome vnto the simple. The wife me of this world know nothing of God his wil as they should; they understad not throughly his works, which are to recite the chiefe, his wifedome in creating of man; his instrice in the fal of ma; his mercie in repairing of ma, his merciful goodnes in converting of a sinner; their are ignorant of the difference betweene the houshoulde of God and other settes; their are ignorant of the waie both to voide eternal miserie, and to obteine enerlasting

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happines; and they be ignorant of the manner howe to serve God, which for the most part doth consist in the feare of God, whose wisedome is infinite: But even simple ones through the sound of the gospelattaine this wifedome! whereas the greatest and most mightie of the world doe miserablie ouerthrow them selves by their selfe wisedome. For the word of the Lorde spoken by the Prophet Iremiah shal stand for ever: They have rejected the word of the Lord, and what wisedome is in them?

Jere.8.9.

The fifte, The statuts of the Lord be right. This saying is to be opposed against the destinies fained out of Zeno his schole. For it grueth to vn derstande howe God is no accepter of persons, bus indifferent to al according to the rule of his decree. Hee wil doubtlesse the saluation of al men, but through the knowledge of the truth. As it is written, (God) he wil haue al men shalbe saued, and come vnto the knowledge of the truth. He wil also that al impenitent persons, without respect of

any Shal veterlie perish.

The fixt, They reioice the heart. This effect of the Gospel is the chiefest good thing which can betide mankinde in this life. No doctrine of man can tel how to heale the wounds of conscience. For he which is guiltie in his minde of any grieuous erime carrieth about with him day & night a witnesse and an accusing conscience, which can bee helped by no Philosophie at al. But the sound onelie of the gospel it is that applieth the good plasse and the most present remedie to the wounded con-

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mner howe doth confift e is infinite. nd of the gothe greatest ferablie oners edome. For the ophet Iremiah cted the word e is in them? Lord be right, of the destines it queth to vn of persons, bus le of his decree. of al men, but h. As it is writ. albe faued, and ie truth. He wil

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The eight, It giueth light vnto the eies. This decareth how mas nature without the word of God inlightning is altogether blind, as that which carrieth-about with it darkenes, to wit doubting of God, carnal securitie, distrust, false praier of the mind doubting, and flieng from the Lord with infinite other motios swarning from the law of God. But the world perceineth not this blindnes, but rather hath st in admiration, and price for the smale shadowe of outward discipline whereas the Church admonished by the voice of God his mord doth acknowledge and bewaile her offences, and beggeth of God newe light, righteousnesse, and life. In this praier and meditation of the Gospel, the eies of the minde be more and more inlightened, so that the Sonne of righteousnesse it selfe, euen Christe doth glorioussie arise in their heartes; by whose brightnesse we are ledde from endelesse miserie unto eternal life and blesseenesse. Danid casting an eye unto this most comfortable fruite of God his worde, not without good cause cried-out in this verie me on this wife: More to bee defired (is the Lame of God) than golde, yea than much fine golde; Sweeter also than honie, and the honie combe. And in an other Psalme, I A.119,14 haue had as great delight in the waie of thie testimonies, as in al riches. Here he runneth feeling the burden of his sinnes, that he may be unloaden of them, as it is in a certaine Psalme, Out of the deepe places haue I called vnto thee, I orde, &c . Herevnto in his troubles he besaker himselfe, according unto this sentence,

his Epiltle.

science while it testissieth howe Christ died for Rom. 4,25. our finnes, and is rifen-againe for our iustification; how Christis the ende of the Lawe for Rom. 10,4. righteousnes vnto euerie one that beleeueth; And howe Christ calleth those which labor unto Mat. 11,28. himselfe, as unto the Physition, to which he promifeth helpe, and that gratis. For he as Augustine both godlie and rightly doth faie, hath made our offences his offences, that his righteousnesse might be our righteousnes. So that when our consciences be sprinkeled with the blood of Christ, as their are when wee beleeve in him, then are theie purified, whereof a wonderful ioie of hearte doth infue . that with Danid we maie faie, Mine Pfal, 84.2. heart and my fleshe doe reioice in the liuing God.

The senenth, The commaundement of the Lord is pure. This is to be opposed to the Papists, who by certaine dinelish subtilities, doe entangle the worde of God, therebie to terrisie men from the reading of the same. They say the letter, that is, as they falselie expound it, the literal or grinatical sense, whereas for all that, it is most true, doth kil; and the spirite that is the allegorical interpretation approved of the Pope, doth quicken. But the holie Ghost here by David doth affirme the contrarie, while it pronouceth the word of God to be cleere, bright, and pure: which indeede is verie true as touching those things belonging unto the foundation of Christianitie, & be altogether necessarie unto salvation.

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In mine worde d fliesh bert of thie co large min him, as in i delightan importance world, it m Danid: I fore Kinge the stumbli bim from fa ritte of the gone; my freated at t ricie of v w this, but it into the Sa Itheir end perie place folation. from thence uer forget t halte quick endureth fa bappines pro

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In mine affliction it is my comfort, that thie worde doth quicken me. In prospertie also he flieth hereunto: I wil runne, faith be, the waie of thie commandements, when thou shalt in-Pfa.119,32 large mine hearte. At his neede it counsaileth him, as in these wordes, Thie testimonies are my Planting, 24 delight and my counsailers; In matters of great importance with Kinges, and mightie men of the world, it ministreth wisedome unto him, so saith Dand; I wil speake of thie testimonies be- Pfa. 119,45 fore Kinges, and wil not be ashamed. Aainst the stumbling blocke of the crosse, it strengtheneth him from falling, when he considereth the prosperitie of the ungodlie; My feete were almost gone; my steppes had welneere flipte. For I Pfal:73, 20 freated at the foolish, when I sawe the prosperitie of vicked &c. Then thought I to know 16. this, but it was too paineful for me, vntil I wet 170 180 into the Sanctuarie of God, then vnderstood I their end . Surelie thou hast set them in slipperie places, and castest them downe into defolation. At the point of death he seeketh life from thence, as witnesse these wordes, I wil ne- pfa.119.93. uer forget thie preceptes; for by them thou haste quickened me. O Lorde, thie worde Psa. 19,89 endureth for euer in heauen. Because life and bappines promised by the worde, shal endure for ener. To be briefe, out of this worde Dauid learneth the manner both howe to escape everlasting insferie, and also to obteine the eternal felicitie & bleffedn Je, wherevnto man at the first was cre-

his Epistle.

ated, and afterwarde redeemed by Christ.

Seeing nowe the puritie, the necessitie, the comoditie, the glorie, and the fruite of God his word is so great, and so sweete, that it can soine us to God, the soueraigne good thing, in whom, we shall enerlastinglie be blessed, at what time as we have attemed the ende of our condition; doubtlesse these highlie are to be commended which bestow a portion of their goods and riches to the maintenance and propagation of Gods word in the Church. For their doe wel consider that this ende to al and enerie man according to his condition and state, is proposed, namelie to advance the glorie of God. Which thing their before others, doe best accomplib, who studie to upholde the ministerie of the worde in schooles, and temples. Now what diligence you, noble Sir, have bestomed on this behalfe, manie doe knowe and theie confesse, whome at this daie you liberallie bring-up both in this Uninersitie, and also in other forreigne schooles, to the ende that in these Churches of Denmarke there maie be fit ministers fro time to time, which maie sounde-foorth the pure doctrine of the Gospel. And assuredlie this is trulie to lone our countrie, not onelie while we live to adorne the same? but after we are dead also to leave it the better to our posteritie. Wise me do greatly comend the Attike oath, in which, the se words among other were, I wil fight both for religious, & for prophane causes, and that alone and with others; and wil leave my countrie not the worfer but the better

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wift. effitie, the co. God his word can soine usto whom, we had ime as we have ; doubtle Te these ich bestomapora the maintenance the Church, For ende to aland es lation and state, is the glorie of God. s, doe best accome ministerie of the Now what dili-Stowed on this beie confesse, whome vo both in this Va reigne schooles, to hes of Denmarke me to time, which Etrine of the God to lone our coun. idorne the same! it the better to omend the Ala ong other were, for prophane others; and orfer but the better

better and more ample to the posteritie. How much more are we bounde so to doe, that are conted the Citizens of the Church of Christe, the most noble countrie of the righteous, whose honour is more glorious, than was that of Athens, which the Turkes now possesse. And therefore a farre greater glorie it is to leave this most worthie contrie, I meane the Church of God, not the worser, but the better, and amplified to posterities: which theie doe, who by their wealth doe mainteine, and promote the studies of true doctrin, & of good arts. Such an indeuor was in Dauid, when in a fong he saide howe he loued his countrie because of the Church that was therin. Because of the howse of the Lord, saith he. I wil procure thy welth. This Pfa. 122, 9. howse which is the Church of God, he preferred before the most glorious Palaties of earthlie Prinees, when he saide, A daie in thie courtes is Psal. 84,80 better then à thousand other-where. I had rather be à doore-keeper in the House of my God, than to dwel in the Tabernacles of wickednesse. Which Pfalme, whereout these words are taken, because it conteineth à notable commendatio of God his Church , stirreth-vp vnto the love of the worde; laieth before our eies the benifites; depainteth the glorie of the Church; and sheweth the scope proponed therevnto, which is eternal blessednesse, I thought good the last yeare publiquelie in our schoole to expounde the same, therebie to invite the youth unto the love, reading, and meditating of the beauenlie worde, which is

his Epistle.

as a burning torch to guide vs in this darkenes into the wonderfullight of God, and unto eternal

life.

Now the cause that imboldened me to dedicate this mine Enarration, written the yeare immediatelie past vpon the 84. Psalme, unto your Honor, was not onelie the greate and singuler good wil you beare toward learning & littered men generalie, which I desire that the whole world should knowe; but also your benefites conferred vponme and mine particularlie, for which I thought good to give some token of a grateful minde to your Honor. The which I earnestlie beseech you, to accept in in good part. If the quantitie of our worke be onelie respected, Iknowe welit is far unmeete for your Magnificence: but if the minde of the giuer, and the argument of the matter be waied, I thinke no man wil finde faulte with me for this my dedication. Wherefore, regarde the se thinges, my good Lord, and as hitherto I have had, so hereafter let me not want your fauor; and for my selfe I wil endeuor to be worthie of the same.

Thus fare you well both in mind and bodie, together with your wife the L. Metta Rosenkratz that most noble and chast woman; daughter of the right bonorable Sir Olans Rosenkrantz Knight, Lord of Wallo, sometime à most prudent Senator, of this Kingdome of Denmarke, a ma both for instice, uprightnesse, liberalitie, clemencie, humanitie, curresie, and manie moe virtues euerlasting! e as to be

remembred, so to be praised.

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From on 1569.Whi \$539. year fallen into t fignified by For feeing ! age, accord Eleas, is med creation (to one date, an passed-awaie; the after-not Which time mind of great after the most (and that at worlde, at wh was by Lutber ned men, pur at hande. An with the discit

> Thenigh ô Chri Nefuffer Todar

Andlifte Giue glorie t bring darken in the darke n darkenes in.

ed me to dedien the yeare my alme, unto your e and finguler good j littered men gewhole world should conferred upon me. bich I thought god ul minde to your Hobefeech you, to acuntitie of our works welit is far unmeete fibe minde of the gimatter be waied, l with me for thism rde these thinges, m ane had, so hereafter nd for my selfe I mil

d and bodie, toger
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b for sustice, ophumanitie, curofting 1 : as to be

The Auctor

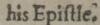
From our studie this 25, of March, in the yeare 1 569. Which from the creation of the worlde is the \$539. yeare, wherebie it is manifest that we are fallen into the last parte of the age of the worlde, signified by the fixte daie of the creation of things. For seeing sixe thousand yeares, wherbie the worlds age, according unto the tradition of the house of Elias, is measured, doe ansmere to sixe daies of the creation (for a thousand yeares before God are as one date,) and of the fixt thousand 539. yeares be passed-awaie; it is evident that we are lighten into the after-noone tide of the laste daie of the world. Which time doubtlesse ought of right to put us in mind of greater watchfulnes, especialie seeing that after the most bright Sunne of the glorious Gospel (and that at the verie noone of the last daie of this worlde, at which time the doctrine of the Church was by Luther, Philip, and other godlie and lear ned men, purged) the night and darkenes is night at hande. And therefore earnestlie from the hears with the disciples of the Lord let us praie,

The night doth come, for sake vs of ô Christ, wee humblie praie: ?

Ne suffer thou thie glorious light
To darken, or decaie.

And listen we unto the Prophet, which faith, lere.13,16, Giue glorie to the Lorde your God before he bring darkenes, and ere euer your feet stumble in the darke mountaines.

FYOM



The Lordkeepe vs in true godlines, that at the length that long wished Sabbaoth which we lookefor, maie be seene of vs vnto our welfare, blisse, and everlasting rest, through Christ our onesse mediator, to whome with the Father, and the holie spirite be alpraise, honor, and glorie for ever the ever, Amen.

AN ANTITHESIS BE-

twene the vane glorie of the worlde, and the true glorie of the faithful.

CAPNION.

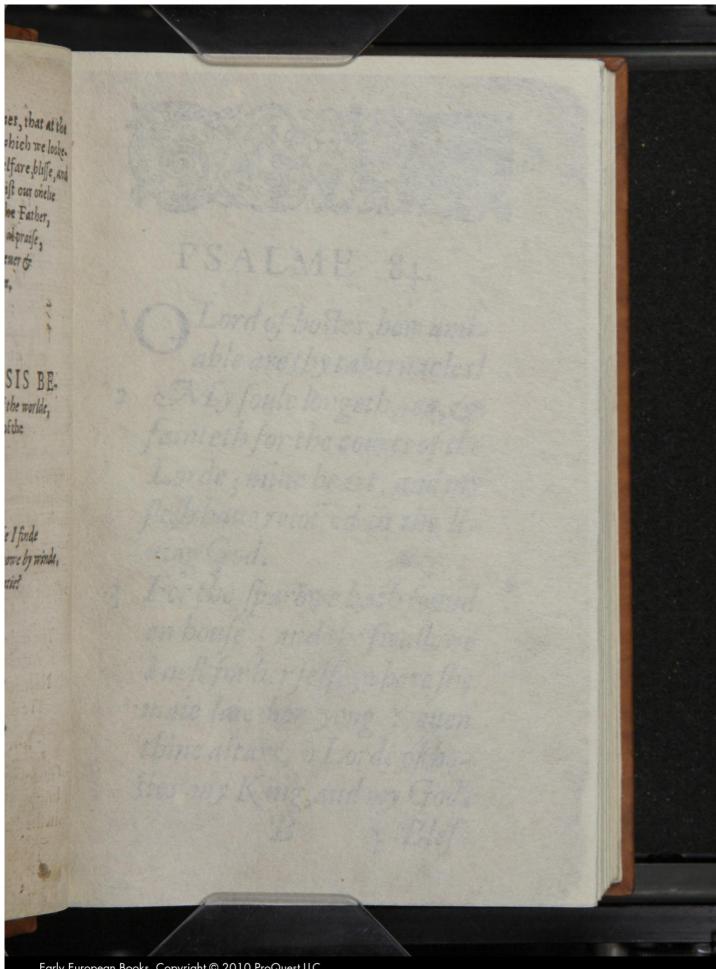
The worldlie pompe by proofe I finde

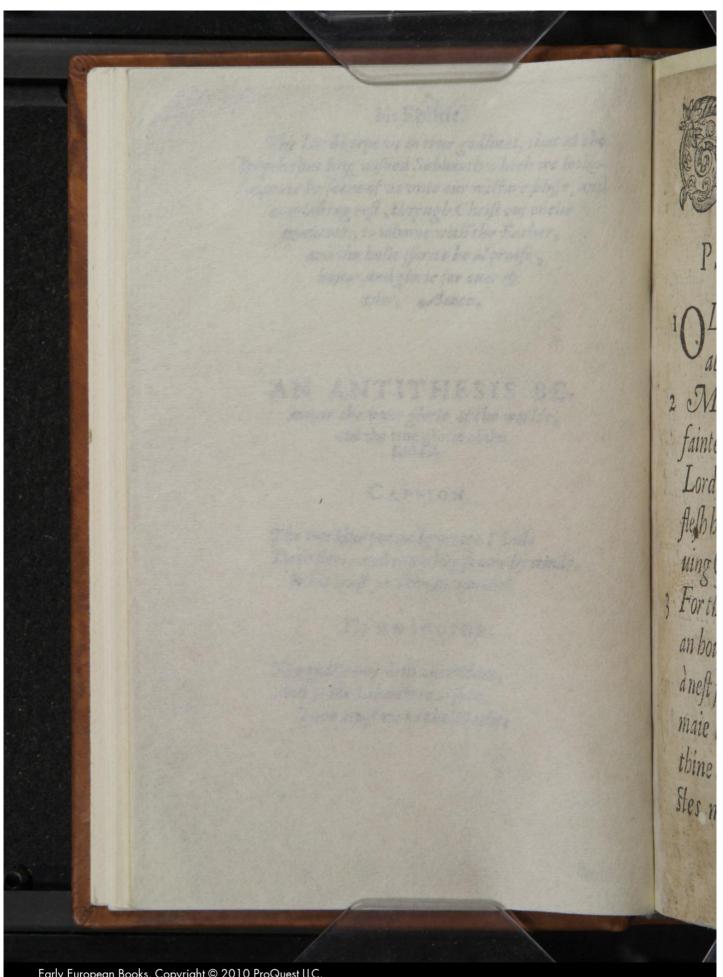
Doth fleete and come like snowe by winde.

Whie trust ye then in vanitie?

HEMMINGIUS.

The godlie ioie doth aie endure, And as the Libantree is sure. Then trust we in the Deitie.





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PSALME 84.

O Lord of hostes, how amiable are thy tabernacles!

fainteth for the courts of the Lorde; mine heart, and my flesh have reioiced in the liuing God.

For the sparowe bath found an house; and the swallowe anest for her selfe, where she maie laie her yong: even thine altars, o Lorde of hostes my King, and my God.

B 4 Bless

Pfalme 84.

4 Blessed are they which dwel in thine house, euermore their will praise thee.

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12 O Lo

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5 Blessed is the man, whose strength is in thee, and in whose heart be thy waies.

6 Who goeth by the vale of teares, and diggeth awell: doubtles with blessings shal the teacher be crowned.

7 Theie goe from strength to strength, that God in Zion maie appeare.

8 O Lord God of hostes heare my praier: hearken, o God of Facob.

9 Behold, o God our pretector;

Pfalme 84.

ich dwel more their and looke upon the face of thine Annointed.

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ee, and in

by maies. the vale of

geth awell:

lessings, shall commed.

Arengtht

od in Zion

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or testor

10 For a daie in thy courtes is better than a thousand els where: I had rather be of no reputatio in the house of my God, than to dwelin the tabernacles of the ungodlie.

ir Because the Lord Godisa sunne, and shield: the Lord wilgine grace and glorie: no good thing wil he deprine them of, which walke innocentlie.

12 O Lorde of hostes, blessed is the man which trusteth in thee.

CHAP.



on him alone; him the praiseth, confesseth, and calleth-vpon. That she may inioy him is al her desire. In him she is most highlie bles-

sed and happie.

The disposi- Of this Psalme there may be made foure partes, euerie of which containeth many good

x. lessons: The which are these. The first, A description of the Church, contained in the source

2. first verses. The second declareth the condition of the teachers in the Church, comprehended in three other verses, tramely, in the 5.

3. 6.7. The third is à praier, whereby Dauid sueth for the desence and preservation of § Church, certaine godly reasons being annexed therevnto whereby the excellencie, and dignitie of the Church is set before our eies, & that in the

pressed with an admiration, wherein is declared, howe the true cause of the Churches selicitie is a sure considence in God; and that in the last verse.

More-

CHAP. I. Moreouer written, ma Dauid, thro fonne Abfalo ment was on by the adult committed. offence of Da lowas it puni divers plague of the holic wound of con of Thamar hi Amnon, 4: 5 his sonne; 6. his kingdome, pollution of he disobedience ful end of his With these pl God; yelding ing of Gods ari centsubiect; ra abusing of an or of a good confe offence; and ex committed to punished. Nowe Day me no pow CHAP. 1. of the 84. Pfalme.

ion, and au-

taineth'a fingun of the Church ich, as God molt otte the fame, to he dependethypaifeth, confesses, e may inioy hims s most highlie blo-

may be made four ntaineth many gove efe. The first, Add ncained in the four declareth the cond e Church, compre es, namely, in the hereby David fuen uation of § Church ng annexed the rcie, and dignion ejes, & that inte siconclusione wherein is decl e Churches fel and thating

Moreouer, the occasion why this plalme was The occasio. written, may seeme to be the banishment of Dauid, through the persecution of his owne sonne Absalon. The which exile or banishment was one of those tenne plagues, whereby the adulterie, and murther which Dauid committed, was punished. For as in that one Punishmets. offence of David many finnes were couched; of David. so was it punished not with one, but with di- 2. Sam.13. divers plagues : As namely, 1, with the losse of the holie spirite; 2, with a most grieuous 2. Sam. 13, wound of conscience; 3, with the deflouring of Thamar his daughter, by his owne sonne 2. Sam. 15, Amnon, 4: 5, with the rebellion of Absalon his sonne; 6, with double banishment, from his kingdome, and from the Church; 7, with 3.00 pollution of holie Matrones his wives; 8, with 2. Sam. 15, 14. disobedience of his subjectes; 9, with a woe-15. ful end of his fonne; 10, and with infamie. 16.00 With these plagues was Dauids revolting fro 2. Sam. 16, God; yelding to Satan Gods enimie; betray-21. 22. ing of Gods armie; murthering of an inno- 2. Sam. 15, cent subiect; rauishing; defiling of him selfe; abusing of an others bodie, with the ship wrack 5. of a good conscience; dissembling; giving of offence; and exercifing of crueltie in his office 2. Sam. 18, 20 committed to him of God, most righteouslie IO. punished.

Nowe Dauid being in banishment, and hauing no power with other good men at the B 3 high

More

CHAP. 1. The first pare

high feast to come vnto ý tabernacle, wherein the Arke of the Lorde was, and there to praie, and offer facrifice; with a troubled and penfive heart he calleth into minde the difference betweene the Church, wherein God publikelie is worshipped, and called-vpon, and other companies of men what so cuer without the feare of God: and withal by a prophetical spirit is carried more aloft into the contemplation of the Church of Christ vnder the New testament, à certaine shadow wherof was the old tabernacle, as the Epistle vnto the Hebrues doth witnes. In this exile & in this cogitation inlightned with y spirit of prophecie he is caried by great force of mind, both into admiratio of y felicitie of y true Church (wherin God freelie is called-vpon, and worshipped) and also into confideration of his owne wretchednesse, as one to whome there was no entrance into the Church of God, and companie of good men. As if anie of vs lived among the. Turkes, or other prophane people, he would out of doubt more deepelie thinke vpon the felicitie of the true Church, and also deeme them of all others to be most happie, which might at certaine, and appointed times, come with other good men vnto the hearing of Gods word, vnto praier, and to the receiving of the facraments.

Wherefore, being admonished by the example

CHAP. ample of kednesse, through a we shut n gether of t and vnfeig wrath of C oninrelig ning eueri geth-ouer Soutt call thefet tie of the C preached. & then the with other gregation o Last of

by Danid I fonnes of I fonnes of write, and vincertaine doubt. For the spirit of, and to consolatio

The

of the 84. Pfalme. CHAP. I.

ample of Dauid, a banished man for his wickednesse, let vs learne to be more circumspect through an others harme; let vs beware that we thut not our felues from the gathering together of the Saintes by our sinnes: by earnest and vnfeigned repentance turne we awaie the wrath of God, which warlike tumults, diffention in religion, and infinite wickednesse reigning euerie where, doth plainelie shewe hangeth-ouer our neckes.

So oft then as we reade this Pfalme, let vs althings to be considecall these two things into mind, first, the felici- red in this tie of the Church, wherein the word is purely Pfalme. preached, and God syncerelie worshipped; & then the miserable case of such as maie not with other good men glorifie God in the congregation of the Saints.

Two feti-

Auctour of

Last of all, whether this place be written this Psalme. by Dauid him selfe, and so delivered to the sonnes of Korah to be song; or whether the sonnes of Korah in the name of Dauid did write, and fing the same, as the Hebrues are vncertaine thereof : so leaue we the same in doubt. For it is ynough, for vs to acknowledge the spirit of Christ, to be the true auctor therof, and to be written for our instruction, and consolation.

> CHAP. 2. The principal pointes contained in the first part of this Psalme.

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CHAP. 2.

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VER. I.

CHAP.

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THE first part of this Psalme, comprehended in the foure first verses, distinguisheth the true Church from other copanies of men; sheweth whence it springeth; howe dearelie God loueth the same; also howe entirelie on the otherside it loueth God; where it maie be sought; what markes it hath; howe happie it is; with what service it worshippeth God; and finalie howe it shall continue everlastinglie, and be immortal.

Nowe in order let vs consider the verses of this part; and seueralie vnfolde, which confusedlie we have noted.

CHAP. 3.

a. The summe of the first verse of this Psalme; 2. who is the Lord of hostes; 3. what is his armie, and victorie.

Verf. 1. O LORD OF HOSTES, HOW AMIABLE ARE THY TABERNACLES!

Summe of the first werfe.

doth shew, both which is the true Church; and whence it is; and how pretious in the sight of God. The true Church is y, whose maker is the Lord of hostes, the which he loueth most entirelie. But for the better discoursing of al these points, we are in order to ope three things. First, who is that Lord of hostes, which

Early European Books, Copyright © 2010 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 839 8° VER. To comprehenhinguisheth nies of men; lowe dearelie we entirelieon here it maiebe

howe happieir

ppeth God; and

cuerlastinglie,

der the verses of e, which con-

of this Pfalme; ; 3. what

STES, HOW RNACLES!

I principalie rue Church; etious in the is y, whole hich he loer discourter to opé of hostes, which GHAP. 3. of the 84. Pfalme. VER. 1.

which is mentioned in this place. Then, for so 2. much as manie congregations of men, and those much differring each from other, doe vsurpe the title of the Church, we must diligentlie conder who be they which falsue take to themselves this name, and which is the true Church. Last of all, whie the true Church is so 3. amiable, and deare to God, or to the Lord of of hosses.

Who then is the Lord of hostes? whie doth The Lord of he cal him selfe the Lord of holles? And what hostes who; is the vie of this matter being knowne? Out of certaine places of the Scripture we wil gather who is the Lord of hostes, whereof the Pfalmist here maketh mention. In the second of Samuel it is said, David prospered and grewe for 2. Sam. 5,10 the Lord of hostes was with him. And Pfalme 59. Pfal,59,5. Euenthou, O Lord God of hostes. These two testimonies doe shewe, if we marke the Hebrue text, howe that God which is one in essence, The whole and three in persons, is the Lord of hostes. For Trinitie the in the former place, the proper name of God Lord of botaken from his essence; namelie Iehouah, is stes. put; in the latter the plural number Elohim. whereby a pluralitie of persons, as the Father, the Sonne, and the holie Ghost, is fignified. But that we should not thinke there be anie moe persons than three, the Prophet Esaiah teacheth vs when he faith, And the Seraphines creed 1fa.6,2.3. one to an other, and saide, Holie, bolie, bolie is the

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The first part

VER. I.

Lord of hostes.

So that this title is proper to the whole Trinitie. Notwithstanding, bicause the second person in the Godhead, namelie y everlasting word, or Sonne of God, was sent to breake the strength of Satan, & for y redemption of man-

Our Saujour kinde, this great title is given to him in manie Christ is the places; as in the 24. Plalme, Who is this King of Lord of hostes is the King of glorie.

Plal 24, 10. Here doubtles Christ, a figure of whome was the arke of the covenant, is signified to be that

glorious King. And in the Prophet Esaiah, the Lord of hostes is saide to dwell in Zion, which certainlie must be understood of Christ.

Why our sa. Nowe, the Scripture ascribeth this glorimiour christ ous name to Christ, because he is the chiefe
is called the captaine in the citie of God against the citie
Lord of ho- of Satan, that is, in the Church against the
most mightie, so the chiefest hed, and captaine
of al armies both celestial and earthlie. And

therefore in the forementioned psalme he is Psal. 24,8. called, The Lord mightie in battell. For he is not idle, but fighteth couragiouslie; he yeeldeth not, but ouercommeth; he fleeth not, but triumpheth; and that not for his owne cause, but for the whole citie of God. And therefore in the 72. psalme, the chiefest honour is ascribed

Pid.72,19. to him, Blessed be his glorious Name for ener; and let al the earth be filled with his glorie. Yet gathereth thereth he he is weak but for the glorie after

But wi and order which, in do to their are al minis, which shall this world tending vi

ter the ger God,hauin shall euerl: number, ar hath more who beheld who beheld

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The fig hostes and in the Reu his angels from fought, neither was divel and the divel and

1/a.8,8.

VER. I.

Whole Trie the fecond v everlasting to breake the ption of man.

o him in manie oo is this King of e King of glorie. e of whome was mified to be that

ophet Efaiah, the in Zion, which of Christ.

ribeth this glorie he is the chiefe against the citie nurch against the e alone is, as the ed, and captaine learthlie. And d psalme heis Forhe is not

he yeeldeth not, but trivne cause, but I therefore in ir is ascribed for ener; and e. Yet ga-

thereth

of the 84. Pfalme. CHAP. 3. VER. I.

thereth he an hoste to him selfe, not because he is weake of him felfe, and of smal power: but for that he wil communicate his owne

glorie after a fort with his foldiers.

But what be those armies? In the first place of Christ in and order are placed those celestial spirits, which, in respect of their seruice which they do to their King, are called Angels. For they I. The I. orare al ministring spirits (saith Paul) for their sakes, he warriars, which shal be heires of saluation . Because while Heb. 1, 14. this world doth last there shal be Angels, attending vpon the busines of the kingdome of Christ; which not with standing is not the end of their nature, but a temporal service : But after the general judgement with the elect of God, having attained a perfect conquest, they shall euerlastinglie triumph-together. The number, and office of those Angels no man hath more plainlie expressed, than Daniel did, who beheld them, Thousand thousands ministred Dan. 7,10. unto him, and ten thousand thousands stoode be-

The fight, and victorie which the Lord of hostes and his Angels haue got, is described in the Revelation on this wife: Michael, and Revel. 12,7. his angels fought against the dracon, and the dracon fought, and his angels. But they prevailed not, neither was their place found anie more in heaven. And the great dracon that old serpent, called the dinel and satan, was cast out, which deceineth al

the

The Soldiers his spiritual warfare.

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fore him.

CHAP. CHAP. 3. The first pare VER. I. the imagi the world: he was even cast into the earth, and his alted again 10. angels were cast-out with him. Then I heard à into captu loud voice, sareng, Nowe is saluation in heaven, Christ, th & strength & the kingdome of our God, and the poin the Chi wer of his Christ: for the accuser of our brethren power of is cast-downe, which accuse the them before our God earnest pro II. daie and night. But they overcome him by the blond of the Lambe, and by the word of their te-In the godlie hea Stimonie. glorie, and Touching Michael, which is faide in this what signi- place to be the captaine of the warre, it is the the flesh, fi Sonne of God our Lord Iefus Christ, as maie war, and w be gathered both out of Daniel, and also from phesians be the erymologie of the name. For Michael is as wrestle not o much, as Who is like God? The Angels therfore cipalities, ag following the conduction and standard of gonernors, the Michael, that is the Lord of hoftes, are celeftiagainst fririt al spirits. this cause tak In the second order of these armies, are 2. Order of that ye maie spiritual fol- godlie teachers, waging battel with the kinghaving finishe dome of the dracon, that is, of the diuel, and and your loine with his angels, y is, with defendors of idols, on the brest pla and blasphemies. Such in times passed were food with the Moses, Ioseph, Daniel, the Prophets, and the Aboue al tak Apostles; and manie godlie Ministers of the maie quench word in the Church afterward . Whose weatake the hely pons are not carnal, but spiritual. For so doth first, which

Michael

feeth.

diers.

Paul saic, We do not war after the flesh. For the 4. weapons of our warfare be not carnal, but mightie 5. through God to cast downe boldes, casting downe the

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VER. 1.

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is faide in this warre, it is the Christ, as maie el, and also from for Michael is as Angels therfore and standard of offes, are celesti-

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CHAP. 3. of the 84. Pfalme. VER. 1.

the imaginations, and everie high thing that is exalted against the knowledge of God; and bringing into captivitie everie thought to the obedience of Christ, that is, the weapons of godlie teachers Ministers in the Church, be the verie word of God; the weapons. power of the holie Ghost in the word; and

earnest praier.

In the third order of the Lordeshofte be 3. Order of godlie hearers of the word, who for Gods spirinal solglorie, and their owne saluation fight against the flesh, sinne, the world, and the diuel. Their war, and weapons in the Epistles vnto the Ephesians be described on this wife : For me Ephes. 6,12, wrestle not against sless and blood, but against principalities, against powers, and against the worldle gonernors, the princes of the darkenes of this world, against spiritual mickednes in the hie places. For 13. this cause take unto you the whole armor of God, that ye maie be able to resist in the eucl daie, and having finished althings stand fast. Stand therfore, 140 and your loines gird about with veritie, and having on the brest plate of righteousnes, And your feete 15. shod with the preparation of the Gospel of peace. Aboue al take the shield of faith, wherewithal ye 16. maie quench althe fire dartes of the micked, and take the helmet of Jaluation, and the sword of the 170 first, which is the word of God. And praie alwaie 18. with al manner praier and supplication in the furit. Or in fewer wordes, as Paul in an other 1. Tim. 1, place writeth, Fight a good fight, having faith, & 18. Ig. agood

CHAP. 3. The first part CHAP. 3. vs joine ou à good conscience, which some have put awaie, and to Christ th as concerning fauth, have made shipwracke. minde to In the fourth place be euerie particular man a order of thoroughli Spiritual fol in his vocation. Exod. 38. it is said, that the moteth an hon men did assemble, and came together at the doore Exod, 38,8. fcience, sha of the Tabernacle, that is, they did those things ofglorie, wl which were enjoined them to doe. Euerie man therefore fighteth under the banner of Christ. champion I when stoutlie in y feare of God he doth those victorie con things, which in respect of his calling, he is and worde bound to do. Then both teachers, and hearers are fprinkle also be the good soldiers of the Lord, when done when they doe their duties godlie, and diligentlie. the word of After which fort we maie judge of all other victorie. callings, warranted by the word of God. Herevnto, if you thinke good, you maie ad 5. order of celestial fot- à fift order, namelie y celestial armie, or hoste, 1. Against th as the Sunne, Moone, and the Stars: the which not the true [diers. are therefore saide to be the hoste of the caplemes, that taine Christ, because, after their facion, they the Me reproue darkenes, declare the glorie of Christ, and prouoke both Angels, and men, by their example as it were, to glorifie God euermore. Nowe, fo The vse of Nowe of those things which hitherto we inen vsur al contained haue spoken of y Lord of hostes; of his fight; was it which in this chaparmies, and victorie, there is a double vie. For we are dilig as they confirme, comfort, and encourage the which will n godlie fighting vnder Christ the captaine : fo Church; an do they throw downe, terrefie, and confound God:thatal the wicked. Wherefore being admonithed, let maie ioine nut awaie, and racke. articular man d, that the mo. per at the doore id those things oe. Euerje man anner of Christ od he doth those his calling, he is hers, and hearers the Lord, when and diligentlie udge of all other ord of God. ood, you maie ad armie, or hofte, Stars: the which ofte of the capeir facion, they lorie of Chalt, men, by their Godeuermore, ch hitherto we s; of his fight; uble vie. For

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CHAP. 3. of the 84.Pfalme.

of the 84. Pfalme. VER. I. Will

vs ioine our selues through saith and obediece
to Christ the captaine, and with true puritie of
minde to these vnspotted spirites, beeing
thoroughlie persuaded, that he which sighteth an honest sight in faith and a good conteth an honest sight in faith and a good conscience, shal recease an incorruptible crowne
of glorie, which Christ our Lord, capitane, and
champion hath promised to vs. For as true
victorie consisteth in the blood of the Lambe,
and worde of the testimonie: so they who
are sprinkled with this blood, which is then
done when we believe in Christ according to
the word of the testimonie, shal trulic obteine
victorie.

CHAT. 4.

I. Against those which wil be counted, and yet are mot the true (hurch; 2. particularlie against the lewes, that what soener things were written of the Messiah by Moses, and the Prophets, are fulfilled in (hrist.

Nowe, for so much as manie assemblies of inen vsurpe y title of the Church (for that was it which we proposed in y second place*) * Abone, we are diligentlie to consider, who be they chap.3.pag.9 which will needs be called, and yet be not the Church; and also which is the true Church of God: that all other congregations avoided, we maie ioine our selves to the true Church.

The

CHAP.4 VER.I. The first part Снар. 3. man, and t The Iewes supposing the Messiah, whome which ref The lewes: as yet al in vaine they looke for to pertaine him. vnto them alone, doe proudlie contemne al o-This Ie ther congregations, and boast-abroad howe ledgeand they are the true Church of God: this world, The Mahomets, or Turkes, because their in thele wor The Turks. dominion is verie great which they have in fret we ma the world, chalenge the name of the Church fine, he was to them selves, and thinke that none but they reacher of tho The Must are y Church. The Muscouites likewise brag and bad manie that they are the Church. The Pope of Rome couites. This Christ w and his fauorers defend with fire and fword, Papistes. Pilate had indo howe the Catholique Church is with them. by the chiefe of . Epicures they passe for no religion, but that bue him, who fr which serueth for their pleasure, and idlenes. the third daie be Betweene manie lewes and vs there is great much that by th Of the Mef- controuerfic about the Messiah, of whom who this, and other th Fiah Christ so conceiveth amisse, without al doubt he is the stocke of Chri the Saujour of the world, not of the true Church, but vnder the kingnot. But verie m dome of Satan. We for our parts having learenen of meere ens ned the same out of the word of God, doe acthis lesius to be the knowledge and confesse Iesus the sonne of terh denie that th Marie the virgine, borne at Bethlehem a citie unted by the Grip of Dauid, according to the forefaiengs of the of the comming of Prophets, in the yeeres after the worlds creathat the Messiah tion 3962. Augustus the Emperor then raig-Herod: yet (faie th ning, and afterward put to death ynder Ponpeople, and that, a tius Pilate, this Iesus, Isaie, we confesse to be Angels; as others the true Messiah, to be verie God and verie end as owners, tha man, the true mediator betweene God and man Early European Books, Copyright © 2010 ProQuest LLC.

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CHAP.4. of the 84.Pfalme.

VER.I.

man, and the onlie Sauiour of al mankinde, in which respectes we serue him, and worship him.

This Iesus did manie Iewes both acknowledge and worship, at such time as he lived in this world, which thing Iosephus doth testifie Tosephus lib. in these wordes: Then lived lesus, à wise man, 18.cap.4. if yet we mare cal him à meere man without sinne, he was a worker of strange miracles; and à teacher of those which gladly do receive the truth, and had manie followers, as well Iewes as Gentiles. This Christ was be, whome not with standing that Pilate had indged him to the crosse, being accused by the chiefe of our nation, yet ceassed they not to love him, who from the beginning had so done. For the third daie he appeared quicke unto them, in so much that by the inspiration of God they fore-told this, and other things of him, and even til this date the stocke of Christians, so called of him, decaieth not. But verie manie Iewes as at that time, so now, enen of meere enuie, do not acknowledge as we do, this lesus to be the Messiah. Of which some do ve- Opinions of terly denie that the Messiah is yet come; others co- Christ. nicted by the Criptures, & prophets, about the time of the comming of the Messiah, do in deede confesse that the Messiah is come, and was borne under Herod: yet (faie they) he is hid for the sinnes of the people, and that, as some report, in Zion with the Angels; as others beyond the Cashion mountaines; and as orners, that he goeth a begging about the world.

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The first pare CHAP.4. world, and shalmanifest himselfe, at the pleasure of

God. For seeing so many prophecies of the Prophets do agree together upon that time, the learneder fort of the Iewes of that age were throughlie persuaded that in their time the Messiah should come. Whereof it came to passe, that many by occasion of

the tyme professed them-selves to be the Messiah, when afore that time no man went about the

same. Among which was one Indas the Galilean, Ioseph Benzara, who was bold under the name of the Messiah, torebell against Adrian the Empe-Ioseph Ben-

rour, whom verie manie Iewes did followe: but Barcozibas. the end declared his vanitie. So was one Barcozi-

bas a skilfull captaine, by reason of his often victories, supposed to be the Messiah. In which opinion many stood a long while, til at last he also was punished by Adrian for his wickednesse. I onership those whom Falix the governour of Indeapunished. For it was a common thing at that time, the which the Prophets assigned to the birth of (brist, to seduce the people, especialy, seeing they beleeved the Messiah should come for none other intent, than by force of armes to bring other nations under his Subjection. By which meanes they should abound in al kind of pleasures, and store of al things, the Israelites then lining being brought againe into their native and promised countrie.

Seeing now the Iewes have fo groffe an opinion concerning the end of the comming of the Messiah, they do nothing differ from the

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ther intent, ina nations water his should abound things, the lfuagaine into their the comming after from the CHAP.4. of the 84. Pfalme. VER.16

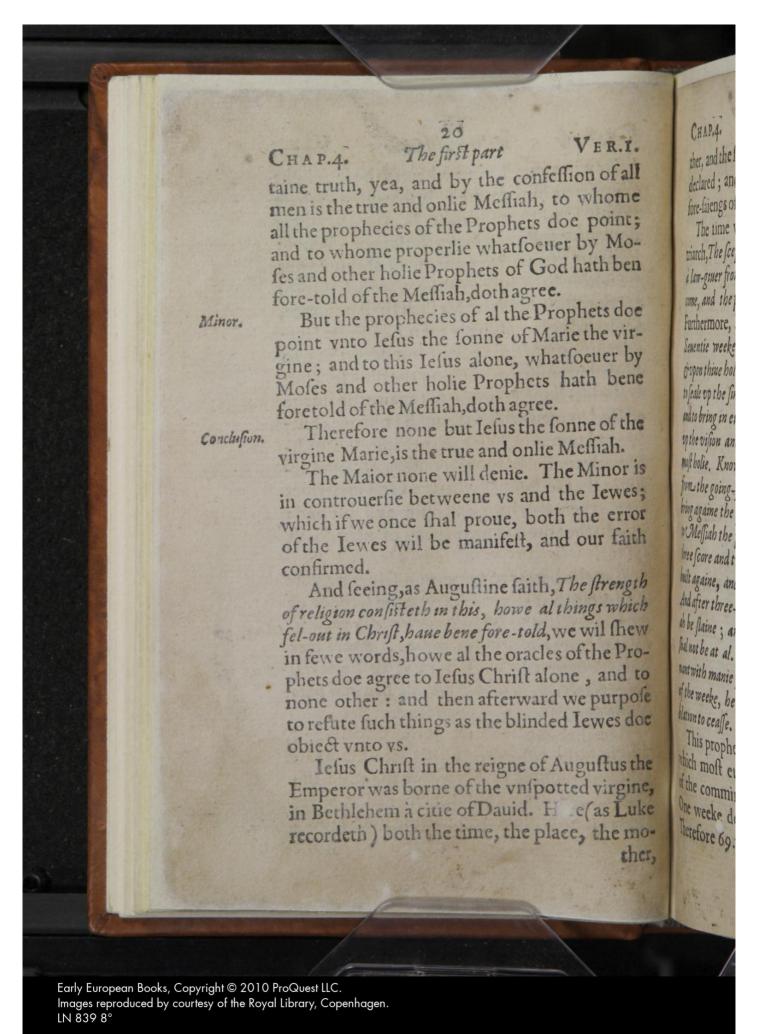
verie swine, and Lions: whereof those delight to wallowe in the mire of filthie lust: and these mightily to suppresse other beastes, that their alone may seeme to beare the swaie. Whose pestilent errour is condemned through-out the whole Scripture. For the whole scripture doeth testifie how the Messiah shall appeare, not to wage battell with men, like some Hercules, or great Alexander : but, according to the first promise, to set-vpon the olde serpent; to abolish sinne & death; to repaire the image of God in man, which through sinne was putout; and to rewarde his owne, that is, the faithful with euerlasting righteousnes, & immortalitie, that so, being joyned to God in perfect loue, theie might be happie and blessed: wherin the true and proper end of man doeth confist.

But, the better to arme our selves against the deceiptfull lewes, obey we the wordes of our Lord Christ, saying Search the Scriptures, sohns, 35 there are they which testifie of me. And Peter saith, We have a most sure word of the Prophets, 2. Pet. 19, to the which ye do well that yee take heede, as unto a light that shineth in a darke place.

But that we may the more foundly and substantially refel the Iewish errour, let vs include the whole matter within the compasse of one argument, on this fourme:

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nagree. the Prophets de e of Mariethern one, whatfoeuerh rophets hath be oth agree.

efus the fonne of a and onlie Messiah lenie. The Minor e vs and the lews oue, both the em nifelt, and our fa

re faith, The free howe althings no e-told, we will oracles of the rist alone, and rward we purp linded Iewes

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of the 84.P salme. CHAP.4.

ther, and the stocke of the Messiah borne, are declared; and all these doe answere ynto the

fore-saiengs of the Prophets.

The time was fignified by Iaakob the pa- The time of triarch, The scepter shal not depart from Iudah, nor Christ his à law-guer from betweene his feete, until Siloh birth forecome, and the people shalbe gathered unto him. cob the Pa-Furthermore, Daniel in his 9. Chapter saith: triarch: and Senentie weekes are determined upon thy people, by Daniel Evpon thine holie citie, to finish the wickednes, and the prophet. to seale up the sinnes, and to reconcile the iniquitie, Dan. 9,24. and to bring in enerlasting righteousnes, & to seale up the vision and prophecie, and to annoint the most holie. Knowe therefore and understand, that from the going-foorth of the commandement to bring againe the people, and to build Ierusalem unto Messiah the prince, shalbe seuen weekes, and three score and two weekes, and the streete shalbe built againe, and the wall even à troublous time. And after three-score and two weekes, shal Messiab be saine; and his people that wildenie him, shal not be at al. And he shal confirme the conenant with manie for one weeke; and in the middes of the weeke, he shal cause the sacrifice and the oblation to ceasse.

This prophecie of Daniel is verie notable, which most euidentlie putteth the verie time of the comming of Messiah before our eies. One weeke doth comprehend seuen yeeres. Therefore 69. make 489. yeeres. For so manie yeeres

Gen.49,10.

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CHAP.4. The first part

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yeares there came betweene the going-out of the worde touching the building-againe of Ierusalem until the Baptisme of Christ. Then in the middle of the weeke Christ both preached, and was crucified. Then, about 40. yeres afterward, followed the utter abrogation of Moses gouernement according to the wordes of the Prophet. The computation whereof reade in the comentaries of Philip Melancton upon Daniel, in Functius, and in Galatine.

Bethlehem, the place where Christe was borne, was long afore pointed at by the Prophet Micah. And thou Bethlehem Ephrathah art litle to be among the thousandes of Iudah: yet of thee shall be come forth unto me, that shall be the ruler in Israel, whose goinges foorth have bin from

the beginning and from enerlasting.

The mother That he should be borne of a virgin, Isaiah signi, 14. did fore-tell, when he said, The Lord himselfe will give you à signe. Behold, the Virgin shal conceine and beare à Sonne, and she shall eall his name ler. 31. 22. Immanuel. And Ieremiah, The Lord hath created à newe thing in the earth, A woman shal compasse à man, That is, Marie the virgine shall compasse Christ perfect for wisedome in her virgines wombe. That which Isaiah calleth à signe, is to Ieremiah à newe thing. For it was an vincouth thing for à virgine to beare à

The stocke wherofhe should be borne was

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VER.I.

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fignified in that they went vito Bethlehem The flocke, to be tasked. For euerie man went into his or kinred of owne citie. Seeing then Ioseph, and Marie Christ. went into a citie of Dauid, he shewed howe they were of Dauids kinred. For foit was promised to David, that of his seede Christe should be borne. Of the frute of this bodie, will Pfal. 132. I fet upon thie throne.

Christ being borne, wise-men comming Wisemen. from out of Persea, brought with them Gold, Frankincense, & mirihe, according to the prophelic of Esaiah, From Shebathere shal come, Isai. 60, 6. they shall bring golde, and incense, and shew forth

the prayles of the Lorde.

Through the direction of a starre the wifemen came vnto the place where Marie the mother, & loseph with the childe Iesus were; of which starre Balaam in the Booke of Num- Numb, 24. bers long afore prophecied, There shall come à star of Iaakob, and a scepter shallrise of Israel. It is verie likelie the wife-men knew this prophelie, and feeing the starre, thought howe he was come whome it figured.

The childe y eight day was circumcifed. For circumcifihis wil was to be vnder the Law, y he might on of christ. redeeme such as were vnder y law; & was called Iesus, which signifieth à Sauiour. Wherbie the office of the Messiah is declared, as by Immanuell both his divine & humane nature. The name & type wherof we see went afore in

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The first part CHAP. 4. VER. 20 CHAP.4. that also of Ioshua the sonne of Nun. For as Ioshua the sheruler of sonne of Nun brought the Iewes into the cornes, unto the poral and temporal land of promise: so Iesus Jefus and Christ, the true Ioshua, that is the Sauiour, shal with them i bring al the godlie into that eternal and heawas called a uenlie countrie, that the truth maie answere to figure of Sar the shadowe. life and det After 40. daies he was offered in the tem-Christ to §] ple, as Hargaie had promised, And the desire of Hag. 2,8. being sent al nations shal come, and I wil fil this house with 10. glorie, faith the Lord of hostes. The glorie of this borne, faid, And in Isaia last house shal be greater than the sirst. Simeon Stocke of Isha perceaued the euent to answer vnto this pro-Enkez, 32. Phecie, when he saide, Alight to be renealed to rootes. So tha the Gentiles, and the glorie of thy people Israel. in Nazareth The child was caried by his parents awaie inhe was the t Flight into to Egypt, the better to avoid v crueltie of Herighteous N Egype. rod, where he cotinued until the death of Heuid, which fa rod; vas the child-hod of corporal Israel, that Being tw is, of v people of Israel borne there, was confu-Paffeouer, he med in Egypt, fo the spiritual Israel might be vato lerufal spent. And as the corporal Israel was caled out he heard tead of Egypt vnto the land of their bodilie freethem, in for dome : so the spiritual Israel might be called ueiled much ynto the libertie of the minde. In Hosea the Here would Prophet it is thus written, When I frael was a hood, fprea childe then I loved him, and called my sonne out of pitie, there Egypt. If this nowe be spoken of the true Israjecture, tha el, he is Christ: if meant of the carnall it is à fimore than gure, having the force of a Prophet. Hetherto into maid that

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CHAP. 4. of the 84. Pfalme. VER. 1.

that also of Isaiah belongeth, Send à Lambe of Isaie, i. the ruler of the world from the rocke of the wildernes, unto the mountaine of the daughter Zion.

Iesus and his parents being returned, dwelt christ à with them in Nazaret of Galile. Whereof he Nazaris. was called à Nazareth. Wherin he fulfilled the figure of Samson: which Samson both by his samson à life and deedes, did represent our Sauiour sigure of Christ to y Iewes. Hence y Angel of the Lord Christ. being sent vnto his parentes before he was borne, said, he should be à Nazarit unto the lord. Indges 13,8 And in Isaiah, There shal come à rod foorth of the Isai.11,1. stocke of Ishai, and à graffe shal growe out of his rootes. So that the Lord would have him dwel in Nazareth, that we might understand howe he was the true Nazar, or the most holie and righteous Nazarite, the floure and seed of Dauid, which sanctifieth the faithful.

Being twelve yeeres of age at the feast of y Passeouer, he with Marie and Ioseph ascended vnto Ierusalem, sat among the Doctors, whom he heard teaching, and proposed questions to them, in so much that such as heard him, marneiled much at his wisedome, and answeres. Here would y Messiah being yet in his childhood, spread abroad some beames of his divinitie, thereby that the Iewes both might coniecture, that in him there lurked some-thing more than men commonlie haue, and also cal into mand the Propheticall office of the Messi-

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VER. I.

ah. Whereof Esaie among others on this wise 1 fai 61,1. speaking of the Messiah, doth saie, He hath sent me to preach good tidinges.

Passeouer suied.

And forsomuch as the Passeouer was initiwhie inffi- tuted, not onelie that the Iewes might cal into remembrance the passage of theire Elders through the red sea by the conduction of Moses, but also that the Teachers might admonish the people of the spiritual Passeouer, to wit from the kingdome of Satan into the kingdome of God, by the conduction of the Melsiah, there is no doubt but this question was handled betweene Christ and those doctors, where-of sprang that admiration and wondering. Againe by this deede of his yet in his childe-hoode Christ would teach what their ductie is who have determined to folowe Christe. For as he sate in the Temple: so his wil is that such as followe him should rest in holie thinges, and bring if they would profite in his schoole, à mind voide of worldlie cares.

Then from the 12. yeare vntil the 30. yeere Inkez, 51. of his age he was subject to his parentes, En-52. creasing in wisedome, and stature, and in fauour with God & with man. And thus the whole time 1/a.61,1. of his life, was confumed among the poore most readie & simple men of heart; and this was it which so imbrace Esaiah saide, He hath sent me to preach good tythe Gospel. dings

CHAP. dinges uni moltinth bin more mandeme are fwoll wealth, or

or wit. Nowe yeare of hi hauing rec Lorde con went forth for the king the way of the Proph faide, Beho shal prepare mhome yee ple: euen yee desire, of Hostes. Aftery the holie pon him inthefigu ient out o

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ouer was initimight cal in f theire Elden duction of Mo. s might admo. al Passeouer, to tan into the king. ction of the Mel. his question was d those doctors. tion and wonde. e of his yet in his each what their nined to folowe re Temple: Sohis im should refl if they would

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CHAP. 4. of the 84 Pfalme. VER. 1.

dinges unto the poore. For they alwayes were most in the fauour of God, that is, there have bin more apt to receive the lawe and commandementes of the Lorde, than such as are swollen up in respect either of their wealth, or of their power, or of their learning, or wit.

Nowe when he was entered into the 30.

yeare of his age, Iohn the sonne of Zacharias,
hauing receaued a commandement from the
Lorde concerning baptisme of repentance,
went forth as a fore-runner, and cried, Repent: Luke.3,
for the kingdome of heanen is at hand; prepare ye
the way of the Lord. And this was it which
the Prophet Malachie fore-tolde, when he
Man.3,1.
saide, Beholde I will send my messenger, and he
Mal.3.
Shal prepare the waie before thee; and the Lorde
whome yee seeke, shal speedily come to his Temple: even the messenger of the covenant whome
yee desire, beholde he shal come, saith the Lorde
of Hostes.

Afterward he was baptized of Iohn, and Baptisme of the holie Ghoste descended and lighted vp- our Sauseur pon him like à doue. For so it went before Christ.

In the figure. Moses telleth howe the doue Matt.3, 73.

The figure of the ship returned in the euening Luke 3,21.

With an oliue lease in her bil, which was à token of attonement. For Noah therebie Gen.8, 10.

knewe that the wrath of the Lord was ap-

peaced,

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VER. I.

peaced, and that the waters were abated from of the earth. After which maner the Doue here doth testifie howe he was present, by whome the wrath of the Father was peaced, according

Matt.3,17. to the words of the Father, This is my beloued

sonne, in whome I am wel pleased.

of Christ. His tentation of the divel answereth at the lest wife to that which was prophecied in ge-

Mais. 4.1. neral, And thoushalt bruise his head, that is, the 2.6 heele of the seed of the woman. He sasted four-Gen. 3, 15. tie daies, and fourtie nightes: but the figure of

Exod.34,28 the same went before in Moses, and Elias.

1. King. 19,8 In the three yeeres following he began his His preathing.

cording to the fore-saieng of the Prophet E
saiah, The spirit of the Lord God is vpen me, therefore hath the Lord annointed me: he hath sent me
to preach good tydings unto the poore, to binde-up
the broken hearted, to preach libertie to the captines, & to them that are bound, the opening of the

2. prison, to preach the acceptable yeere of the Lord, and the daie of vengeance of our God, to comfort

3. al that mourne, to appoint vnto them that mourne in Zion, and to give vnto them beautie for ashes, the oile of soie for mourning, the garment of gladnesse for the spirit of heavinesse, that they might be called trees of righteousnesse, the planting of the

isais, 4. Lord, that he might be glorified. And againe, Saie unto them that are fearefull, Be you strong, feare not: behold, your God commeth with vengeance,

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CHAP. 4 enen God wit you. Then J. and the eares home leap as Challing. W of the docti The Prophe dent tokens carried-awa ons, contelle claring the disciples of eng, Art thos for an other? what things blinde (ee, the deafe heare. ceane the Go in the blind neilous thing get he bath o The tim appointed nigh, he en whome mu total pomp

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CHAP. 4. of the 84.P salme. VER. I.

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enen God with a recompence, he wil come and saue you. Then shal the eies of the blinde be lightened, and the eares of the deafe be opened. Then shalthe lame leap as an hart, and the dumme mans tongue shal sing. What plainer thing could be spoken of the doctrine and miracles of the Messiah? The Prophet as it were with a finger, pointeth to the very person of the Messiah by most euident tokens. Yet doe not the miserable Iewes, carried-awaie by the stormes of their affections, confesse the truth. Vnto these tokens declaring the true Messiah, he sendeth the two disciples of Iohn, who demanded of him, saieng, Art thou he that should come, or shal we waite Luke. 7, 20. for an other? Go your wave (faith he) and shew John what things ye have seene and heard, that the blinde see, the halt goe, the leapers are cleansed, the deafe heare, the dead rife-againe, and the poore recease the Gospel. Hence came that wondering in the blind man, Joh. 9. Doubtles this is a mar- John 9,300 neilous thing, that ye knowe not whence he is, and yet he hath opened mine eies.

The time of his punishment, which was His riding appointed for him by the Father, drawing rotalie into nigh, he entered into Ierusalem vpon an asse, Ierusalam. whome much people met, and receased with roial pompe, whereof Zacharie doth saie, Resoice greatlie, ô daughter Zion, shout for ione, ô zech. 9.9.

daugh or Ierusalem, behold, thy King commeth vnto thee, poore, and riding upon an affe. As he came

The first part CHAP. 4 VER.I. CHAP. 4. Chapter, th came the people shouted, and strawed bowes my Bepheard, of palme trees in the wate for a figne of an efaith the Lord Mattax.9. uerlasting kingdome, and cried, Hosanna the the sheepe shall sonne of David, blessed, be be that commeth in the Then fold Name of the Lorde, Hosanna thou which art in fets.contume the hiest heavens. The which we read was forewas taken, o Psa.18,25 tolde also in à certaine Psalme, O Lord we ter, I gave my t 26. praie thee saue nowe, blessedbe he that commeth in the Name of the Lord, binde the sacrifice with theekes to the home and Bitti cordes unto the hornes of the altar. Afterthat The daie before he should suffer, having Supper of eaten the Paschal lambe according to the on the crosse. the Lorde. Lawe, he instituted the supper of his bodie thers faluation 1.Cor.10,3. and bloud, à figure whereof, as Paule witmage and pro nesseth, went before in the Manna, and in the arch of Noah rocke wher-out flowed water in v wildernes. threwe into th Then after a long fermon in the presence Christ behey became r eraied. of his disciples, and praier, as Adam in the nitte of v cro garden departed from God, so Christ in the ad Foras the Inke 22.47 garden was betraied of his owne disciple Iubrowen there das for thirtie peeces of filuer: which thing andpleafaunt: 1. Sam. 21.7. the Prophets kept not secrete. For as Doeg molt comfort 1.Sam.22.9. the bewraier of Dauid, was a type of Iudas the his croffe, nam Psal.52,1. traitor: so Zecharie speaketh of the wages added as à fau Zech. 11.12 that was paied, So they meighed for my mages ninthe wood 13. thirtie peeces of silver. And the Lord saide unto hanged For a me, caste it unto the potter: a goodlie price, that Godin v wil I was valued at of them. ofal the Ifra Straight-waie being taken, all his disciples ong vpon v Christ for-Jaken of his forfooke him, whereof Zecharie in his 134 edeath of Chap-

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VERI rawed bowes figne of an e-, Hofanna the commeth in the oon which art is e read was fore. ne, O Lord ne be that commeth the sacrifice with tor.

ld fuffer having ccording to the per of his bodie as Paule witlanna, and in the rin v wildemes. in the presence as Adam in the o Christ in the ne disciple Iu-: which thing For as Doeg e of Iudas the of the wages for my wages ord (aide unto eprice, that

is disciples in his 134 Chap-

of the 84. Pfalme. VER. 2. CHAP. 4.

Chapter, thus writeth, Arise, ô smorde upon verie discimy shepheard, and upon the man that is my fellow, ples. faith the Lord of hostes; smite the shepheard, and Zech. 13. 70

the sheepe shal be scattered.

Then folowed scoffinges, spittinges, buf- Christ affets, contumelies, and much vexacion after he fliefed in his was taken, of which Isaiah in his 50. Chap-Mai. 26.67 ter, I gane my backe vnto the smiters, and my cheekes to the nippers: I hid not my face from 1/ai.50, 6.

Shame and fitting.

After that he was hanged on wood, or vp- christ cruon the crosse. For manie times among the Fa- cified. thers faluation hath come by woode. The i- Gen. 7, r. mage and prophecie of this wood was in the arch of Noah; and in the wood which Moses Exodis, 25. threwe into the most bitter waters, wherebie Eccle 38. \$ they became most pleasant. By this figure the virtue of y crosse of Christ is notablie depainted. For as the most bitter waters by the wood throwen there-into were made most sweete, and pleafaunt: so nothing is there, but wil be most comfortable to vs, if the wood of Christ his crosse, namelie faith on Christ crucified be added as à sause. But à more excellent sigure is in the wood, wheron the brazen ferpent was hanged. For as Moses at the commandement of Num, 21.8. Godin v wildernes set-vp on high to view of al the Israelites the brazen serpent which

hong vpon wood, y fuch as were wounded to the death of lerpents might be healed therby: Sa

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The first pare VER.T. CHAP.4. CHAP. 4. So Christ was lifted vp vpon the wood, and they understan shewen as it were to al nations, that as manie ther forme nor as were wounded vnto the death by the old hal be no forme serpent the divel, might be saved, looking and is despised and r Gal. 3,13. trusting on him. So then Christ hong on the rowes and hath crosse, and was made à cursse for vs, to redeeme as it were our fa vs from the cursse of the serpent, which he and me esteeme through sinne brought vpon mankind. There-Prophet hath Deut. 21,33 fore it is written, Curssed is enerie one that hanto passe that t Gal.3,13. geth on tree. After this manner Paul vnto the punishment, Galathians applieth the type to y truth. Here y autors, should humanitie of Christ seemed most vile, & wor-The high! ser than the basest sort of men, in so much as people spake Man 26.56 his verie friendes and familiars did flie awaie, their heades being dismaied and abashed. Whereof it was asthe Prophe Psal.22,6. prophecied in à psalme, But I am à worme, and deemed them, y not à man, à shame of men, and the contempt of the And Pfalme Psal88,8. people. And in the 88.psal. Thou hast put-awaie mouthes, as ar mine acquaintance far fro me, and made me to be Doges have co abhorred of the. Yea, at that time he which was the micked has the fairest among men, so lost al grace of beau-35. They had ? tie, that it was a verie hard thing to know him, teth at mee. according to the prophecie of Isaiah, Beholde, Zecharie my servant shalprosper, he shal be exalted and exfide that were 14. tolled, and be verie hie. As manie were assonied at looke vpon him thee (his visage was so deformed of men, and his Plal. 22. The forme of the sonnes of men) so shal he sprincle ma-In his ex nie nations, the Kings shal shut their mouthes at God, my God: him: for that which had not ben tolde them, ? thing loing a they fee, and tho which they bud not neard, sha 22.Pfalme;

VER the wood, a ns, that as man death by thed aued, lookinga Christ hongon e for vs, to redem terpent, which on mankind. The is emerie one that hu nanner Paul vntoth rpe to v truth. Her ed most vile, & we men, in so mud iliars did flie awa ed. Whereof it w But I am aworme, nd the contemptor Thou haft put-ane, and made me in time he which oft al grace of bear hing to known of Ifaiah, Behin be exalted and nie were astomu ed of men, and hal he sprincle their mouths olde them, inot neard,

of the 84.P salme. VER.I. CHAP.4. they understande. And afterward, He bath nei- Isais 3: 23 ther forme nor beautie, whe we shal see him, there shal be no forme that we shoulde desire him. Hec is despised and rejected of men, he is a man ful of sorowes and hath experience of infirmities; wee hid as it were our faces from him, and was despised, and we esteemed him not. Lo howe playnlie the Prophet hath fore-tolde how it should come to passe that the Iewes in respect of his vile. punishment, whereof themselues were the autors, shoulde contemne the Messiah.

The high Priestes and the princes of the Christ rais people spake il and rayled of him, nodding led vpon. their heades at Iesus fastened to the crosse, as the Prophet Hosea prophecied, I haue re- Hos 7. 13. deemed them, yet they have spoken lies against me. Psal. 22. 13 And Pfalme 22. They gape upon me with their monthes, as a ramping and roaring Lion. Againe, 15ª Doges have compassed me, and the assemblie of the micked have inclosed me. And again Pfalme Pfal.35.15. 35. They had me ein derision, and gnashed their 16. teeth at mee.

Zecharie also prophecied of his handes, & Christ naiside that were pearced, Chapter 12. They shal led to the looke vpon him whome they have peirced, And Zech. 12, 10 Psal. 22. They peirced mine hands and my feete. Psa. 22,16.

In his extreeme tormentes he cried, My God, my God whie hast thou for saken me? Which Matth. 27, thing loi, g afore was fore-told by Dauid in ŷ Pfa.22. 1.

Epitome

The first part VER.I. CHAP.4. Epitome of § passion of Christ. When he was about to yeld vp y Ghost, he vsed y words of Luk. 13,46. Dauid, who carried a type of Christ himselfe, Psal. 31, 5. Into thine hands, Lord, I commend my spirit, as it is in the 31.Pfalme. His hanging betweene theeues was alfo foreshewed by the Prophet Isaiah in his 53. chapter, where he faith, He was counted with the transgressors. How Christ praied for his crucifiers Isaiah 25ai.53,12. in the same chapter fore-telleth, He bare the sinne of manie, and praied for the trespassers. As Iesus was vpon dieng, there was darke. Mat. 27,45 51. nes ouer al the lande, as though the funne 52. would have lost his light, when as notwithstanding the Moone was at the ful. The earth also terriblie did quake, according to the proas the shado Ioel. 3, 15. phecie of Ioel, The Sunne and Moone shalbe darkened, and the starres shal with-drawe their 16. light. The Lordalfo Shalroare out of Zion, and male of a ye veter his voice from Ierusalem, and the heavens Christ, à fu 'Amos. 8, 9. and the earth shal shake. And Amos in his 8. chapter doth say, And in that daie, saith the 2 Astheh Lord God, I wil even cause the sunne to go downe the blood o at noone: and I wil darken the earth in the cleere inhabitor day. consciences The Lord was crucified without the gate. of Christe Place where Christ was even as the facrifice that was brought withfree from out the campe for the purgation and fanctificrucified. damnati an ing of the peo e, by the whole multitude of

CHAP.4.

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of the 84. P salme. CHAP.4. VER.I.

the sonnes of Israel, as may appeare Num. 19. Num. 19.2 For the red kowe in the fight of all was killed, Heb.13, 11. and of the blood thereof, and of the ashes, and

water, purgations were made.

Vnto the speed resse of the Lords punish - Christ with ment (who was taken about night and led sped execuvnto the hie Priestes, the next morning ear- death. lie carried vnto the judgement hal of the prefident, and at noone crucified) belongeth the figure of the paschal lambe, wherof Christ al- Iohn. 1, 29. so is oftentimes called a lambe.

But that it maie the better appeare howe Relation bethe bodie aunswereth to the shadowe, and tweene the trueth to the figure, let vs compare one the Paschal thing with an other. For that paschal lambe lambe; doth much refemble our Saurour Christ, yet as the shadowe the bodie, and the type the truth.

I As therefore that Iewish lambe was a Comparison male of a yeere old, and that without spot: so Paschal Christ, à full and perfect man, was without lambe and finne.

2 As the houses which were sprinckled with Exo,12,5. the blood of the paschal lambe preserved the inhabitor from destruction: so they, whose Exo.12, 13. consciences are sprinckled with the bloode of Christe the immaculate lambe, shal bee 1. Pen, 19; free from the punishment of sinne, which is damnation.

betwene the

Christ.

CHAP. 4. CHAP.4. The first part VER.L 8 Asthat Exod. 12, 9. 3 As nothing of the paschal lambe might be ment of Go eaten that was either rawe, or boiled, or firstmoneth fodden in water, but that which was rosted the same day with fire: So there was no part of the Lords pointing it, bodie but was rosted with great flames of 9 Asonce 11 forowe. killed:So on Num, 9,11. 4 As the children of Ifrael confumed y pafof God to be chal lambe with speede and that with vnleaprefigured b uened bread and sowre herbes : so with most sharpe and fower mindes the Iewes put Christ prieste into to death, and that with al possible speede. aveere. Exod.12, 6. 5 As the paschal lambe was offred of the 10 Last of a lambe pleased 47. whole multitude of the sonnes of Israel: So that which through the counsel and wil of the plecameout chiefe Priests, and rulers was done to Christ at fice of Christ and brought o Ierusalem, maie seen a doubtles to be done of al Israel verie fewe excepted. igures or pro minae, of this As by the commandement of God there Exo.12, 46. 6 20h,19, 37. was a caution that no bone of the paschal were the facrif 36. lambe should be broken: So albeit the hands Noah, Abrahar and feete of our Saujour were fastened to the meal facrifices crosse with nailes, & his side peirced through than others bar with a speare, yet not a bone of him was acrifice of pro broken. Being taken Num.9, 7. 7 As none that was either vncleane, or vncirmegraue, of v Exo, 12, 44 cumcifed did eate of that lambe, but the cir-88. Pfalme, M cumcifed onlie: so he alone that is purged in le draweth nee minde, and received into the familie of God mong them the eateth vnto his faluation the flesh of he pure laman wi box lambe which is Christ. kethe flaine by

VERM CHAP. 4. of the 84. Psalme. VER.1. ambe might be 8 As that lambe through the commaunde- Exod 12,2. or boiled, a ment of God was offered the tenth day of the hich was rolled first moneth: so Christ the true lambe of God, 10h. 1, 29. ert of the Lord the same day of that moneth, his father so ap- Mat 26,18 great flames pointing it, was f crificed vnto the Lord. 9 As once in à yeare that paschal lambe was Exod.12, 3. confumed in killed: So once, and not often ought the sonne Heb.9, 7. that with vole of God to be offered, which thing also was oes : fo with mod prefigured by that entrance of the chiefe ne lewes put Chal prieste into the holie place, and that once in ofsible focede, à yeere. was offred of the 10 Last of al, as the sacrifice of the paschal 1. Pet,1,18. rines of Ifrael: So lambe pleased the Lord, and after it the people came out of Aegyt: So through the facrimel and wil of the fice of Christ mankinde is reconciled to God, and brought out of bondage into libertie. The otles to be done of figures or prophecies rather of this great facrifiae, of this sanctification, and attonement nent of God then were the sacrifices of the fathers, as of Abel, re of the paich Noah, Abraham, and afterwardal those Aaroalbeit the hand nical sacrifices: albeit some more cleerelie fastened to the than others bare the similitude of this great peirced through sacrifice of propitiation. one of him wa Being taken from the croffe he was laide in Christ buris the grave, of which mention is made in the ed. leane, or vnor 88. Pfalme, My soule is filled with eniles, and my Pfal.88, 3. be, but the dilife drameth neere unto the graue; I am counted

among them that go downe unto the pit, and am.

as aman wi bout strength: free among the deade,

like the saine lying in the grue, whome thou re-

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it is purgedin

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38 The first part CHAP. 4. Saide, Come, CHAP. 4. membrest no more, and they are cut of from thine for he bath handes. Thou hast laide me in the lowest pit, in wounded vs, dayes wel he s darkenes, and in the deepe. The bodie of Christ aboade in the sepulwilraise vs v Refurrectio cher that part of the fixt day wherein nowe Balwe have k of Christ. the Sabbaoth began, at what time the Iewes toknow the L ceffed from their labor; and from thence the Hauing p whole Sabbaoth, which finished verie earelie drieand mani in the morning he arose, that he might make them in charge it euident howe he had with himselfe buried repentance, a the Iewish Sabboath, and was returned vn-And so the p to a new life having ouercome death, and left the vocation the old fynagogue in the graue, and raifed-vp faith, The peo Law of Moà newe Church. And therefore the Lord befes when for this cause 1 fore his death abrogated not the law of Moabrogated. tolaude, and fes, forfomuch as yet he had not carried the plalmes, and F Sabbaoth with himfelfe vnto death and the Alnations prai grave. And that the Lord shoulde not abide him . For bis los long in the grave, David prophecied in the and the trueth Pfalis, 9. 16. Pfalme, My flesh doth rest in hope, for thou This comm 10. wilt not leave my soule in the grave : neither will disciples, the thou suffer thine boly one to se corruption. ascended into As sone as the first day of the weeke, which right hande he we cal the Lordes daie appeared, he brought whence he fer John, 11,25. himselfe vnto the light, and life, which was the Church fo our light, and our refurrection from euerlalimict, and tea sting death. A figure of this refurrection also geth the Pfa of the Lord went before in the Prophet Ioat gone-up o nas; and an euident prophecie is in Hofe. Hose, 1. chap. 6. where in the person of Christe it is faide,

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VERI cut of from thin the lowest pun ede in the feod y wherein now at time the lens I from thence to nished verie earth that he might mak with himselfe burn and was returned w come death, and it grave, and railedrefore the Lordh not the law of Me had not carriedth vnto death and b Thoulde not abin prophecied in it rest in hope, forth grave : neither n corruption. fthe weeke, whi eared, he broug d life, which w on from even refurrection he Prophet rie is in Holl f Christe it

of the 84. Pfalme. VER.1. CHAP. 4.

faide, Come, and let vs returne unto the Lorde: for he hath soiled, and he wil heale vs; he hath wounded vs, and he wil binde vs vp. After two dayes wil he remine vs, and in the thirde daie he wil raise vs up, and we shal line in his sight. Then shal we have knowledge and indevour our selves

to know the Lord.

Hauing proued his refurrection after fun- caling of drie and manie waies to his disciples, he gaue the Gentils. them in charge to baptize, of to teach al nations Luk. 24, 47. repentance, and remission of sinnes in his name. And so the prophecie of Iaakob concerning the vocation of the Gentils was fulfilled, who faith, The people shal be gathered unto him. And Gen. 49,10. for this cause the nations are so often inuited to laude, and to glorifie GOD, both in the psalmes, and Prophets: as in the 117. Psalme, Al nations praise ye the Lord: al ye people praise Pla. 117.10 him. For his louing kindnesse is great towarde vs, and the trueth of the Lord endureth for euer.

This commaundement being given to his Ascension disciples, the 40. daie after his resurrection he of Christ. ascended into heaven vnto his father, at whose Rom. 8, 34. right hande he sitteth for euermore. From AET. 2, 1. whence he fent both to his disciples, and to the Church following the holie spirite to instruct, and teach them. Of this ascension singeth the Pfalmist in the 68 pfalme: Thou Pfa, 68.18. art gone-up on high, thou hast led captinitie

captine,

3.

The first part CHAP.4. CHAP. 4. Tiraël hath captine, and receased giftes for men. And of his nelle, that t fitting at the right hand of the Father the same Rad. 110,1. Pfalmist saith in the 110. Psalme on this wife, derstand th Imilpowre-The Lord saide unto my Lord, sit thou at my right somes and yo hande, until I make thine enimies thy footemen shal dre Stoole. seevisions. By the right hand of the Father is meant his The right hand of the principall giftes, as happinesse, mercie, goodof the Lord fwered vnte faiher what, nes, liberalitie, wherein Christ fitteth as a difthe Lord W penfor, and bestower; and his kingdome, and ticularlie, b liberalitie of such good things, is youn the ho-Gentils; you lie, and bleffed foules both angelical, and hu-Pfalis, 5. mane, whereof it is faide Pfalme 16. The Lord and free; rue 6. is the portion of mine inheritance, and of my cup And althy c thou doest mainteine my lot. The lines are fallen and much pe unto me in pleasant places, that is, I have gotten passed man à goodlie inheritance. For mine inheritance is ctor, and tea noble. in the Philo Furthermore as touching the holie Ghoft, endes of the this is to be noted, The holie spirite abideth e-Howethe after : but 1 holie Ghost uermore with the Church, albeit inuifible. the feruice o is with the But vnto the Apostle the 10. daie after his asowne, buttl Church. cension, that is 5 o. daies after the resurrection The Apo Act. 2, 3. of Christ, he appeared visible in firie tongues, holy Ghoft, that the Lorde of hostes, which is Iesus Christ thecomman might confirme the infallible trueth of his a Church, 8 Gospel to the whole worlde, as it were with y same their this feal of his maiestie. Which thing was long of our Saui 19el. 2, 28. fore-seen by y prophet Ioël, who in his 2.cha. cied of 60 faith on this wife: And afterward (that is after inhis & ch

VER nen . And of

Father the fam me on this wife it thou at my mimies thy four

ather is meanth Me, mercie, good wift fitteth asadi his kingdome, al ngs, is ypon thehe angelical, and hu falme 16. The La tance, and of my co The lines are fall hat is, I have gotte

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(that is after Itraci

of the 84.P salme. VER.T. CHAP.4.

Israel hath received the teacher of righteousnesse, that they may both remember and vnderstand those thinges, which he shal teach) I wil powre-out my spirit upon al flesh, and your sonnes and your daughters shal prophecie, your old men shal dreame dreames, and your yong men shall see visions. The 50. day after the resurrection of the Lord the euent most enidentlie aunfwered vnto this prophecie. For the spirit of the Lord was powred vpon al flesh, not particularlie, but generallie vppon Iewes, and Gentils; yong and old, men & women; bonde and free; rude and learned &c. And Ifaiah 54. 1/ai.54, 13. And althy children shalbe taught of the Lorde, and much peace shal be to thy children. In times What the passed man made himselfe an author, condu-opinions of ctor, and teacher of godlinesse, as appeareth philosophers in the Philosophers, whereof divers set divers shal finde endes of the felicitie which man should seeke afterwarde after: but nowe, although man teach man in this first

owne, but the wildome of God. The Apostles nowe having received the holy Ghost, through the heavenly doctrine at the commandement of Christ they gathered à Church, & by wonderful miracles confirmed y fame their doctrine according to y promise of our Sauiour: which thing Isaiah prophecied of 600. yeares afore it came to passe. For in his d, chapter thus he faith: Behold I and

the service of God; yet professeth he not his pari, chape

The first part CHAP.4. CHAP.4. VER.T. Mi. 8, 18. the children whome the Lorde hath given mee, thine habita are as signes & as wonders in Israel by the Lord and make fo of hostes which dwelleth in mount Zion. What the right h wonder I pray you, is greater? what figne Balposesse more euident, than that the Apostles by their vities. Aga workes, being for number fewe, for power as thou hast weake & fraile, for knowledge simple, should man went b worke miracles, and turne both the tongues rie, and a ic and the wil of men vnto them, & to their reli-Andafterv gion? These are the children that are given to thou fande, a the church in stede of the auncient fathers, as the Lord m Plays, 16. the Pialmist doth say, In steede of thy fathers Christ Shalthy children be: thou shalt make them prin-God (houlde cesthrough al the earth. When hee nameth be given to princes, we must have respect to a kingdome. fruites there Therefore for fomuch as the kingdome of come to pa Christ is gouerned by the worde, they are Kingdome ed by the 1 princes which by the worde and heauenlie of Christ where he how goner- doctrine do rule the realme of Christ. And asked not: ned. although the Church was first builded of the not . I faide fathers and princes of the Iewes: yet princition that ca palie it is gathered from the Gentiles, euen out my hand from that barren, and altogether vnprofitable flocke. Whereof Isaiah in his 54. chapter which wall speaketh after this manner: Reioyce o barren after their Isai.54, 1. that diddest not beare: breake forth into ioye and noked me reioyce, thou that diddest not travel with child: for lie yet in a the desolate hath mo children than the married Ifrael, be 2. wife , saith the Lorde. Enlarge the place of thy remnant (tentes, and let them spreade out the curtames of chap of thing Early European Books, Copyright © 2010 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen.

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VERI ath given mee ael by the Lord Zion, What er? what figne postles by their we, for power e simple, should oth the tongue m, & to their relin that are given to incient fathers, as ide of thy fashers It make them prins hen hee nameth et to a kingdome. he kingdome of worde, they are e and heavenle of Christ, And 7 builded of the res: yet princi-Gentiles, euen her vnprofitais 54. chapter cioque o barren b into ioye and with child: for the married place of thy curtaines of thing

CHAP.4. of the 84.Pfalme. VER.I.

thine habitations: spare not, streach out thie cords, and make fast thy stakes. For thou shalt increase on the right hande and on the left, and thie seede shalpossesses the Gentils and dwel in the desolate cities. Againe in his 60. Chap. he saith: where as thou hast beene for saken and hated, so that no man went by thee, I wilmake thee an eternal glorie, and à ioie from generation unto generation.

And afterwarde, A little one shalbecome as à saiso, 22. thou sande, and à smale stone as à strong nation. I

the Lord wil hasten it in due time.

Christ fore-telled howe the kingdome of Rejection of God shoulde be taken from the lewes, and shoulde the lewes. be given to a nation that shoulde bring foorth the Mat. 21,43. fruites thereof. Which thing as we nowe fee it come to passe: so was it long before prophecied by the Prophet Isaiah in his 65. chapter, where he faith: I have bene fought of them that asked not: I was founde of them, that sought me Isai. 65. 1. not . I faide, Beholde me , beholde me , vnto anation that called not vpon my name . I have forede 30 out my handes al the daie unto à rebellious people, which walked in a waie that was not good, euen after their owne imaginations: à people that pronoked me euen unto my face. And more plainlie yet in an other place: Though thy people, ô Israel, be as the sande of the sea: yet shalbut à Isai. 10,22. remnant of them be faued. Reade the 9. 10.11. chap of Paul vnto the Romanes.

By this, I thinke, we have fusficientlie con-

CHAP.4. The first part VER.7.
firmed the Minor of the proposed argument

CHAP.5.

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firmed the Minor of the proposed argument, and both briefelie and plainelie proued howe all thinges are accomplished in Iesus y sonne of Marie, which were fore-spoken both of Moses and the prophets concerning the Messiah; and this is it which in Iohn is written, The Lawe was given by Moses, but grace and

truth came by Iesus Christ, that is, the thinges which Moses by figures shadowed, and the prophetes fore-tolde by prophecies, Christe in truth hath sulfilled. The summe of alis this,

christ à howe Iesus the sonne of Marie is the verie home, and à Messiah, that is, à prophet, à King, and à Priest.

Priest. A prophet, whereof Moses in the 18. Chapter Deut, 18,15 of Deuteronomie did speake: The Lorde thie God will raise-vp vato thee à Prophet like aute

God wil rasse-up unto thee à Prophet like unto me from among you, euen of thie brethren, unto Psal.2, 6. him ye shal hearken: A King, of whome it is

faide in the second Psalme, I have set my King

Psa. 110,4. vpon Zion mine holie mountaine: A priest, ac-

Benefites cording vnto the 110.psalm, Thou art à Priest christ.

Christ.

The benefites of this Messiah, and the application of the are proposed in this verse of Psal. 2, 12. the 2. Psalme: Blessed are althat trust in him.

A confutation of the objections which the braine-sicke Iewes doe alleage for their partes.

Now

Early European Books, Copyright © 2010 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 839 8° CHAP.5.

VERI

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of the 84. Pfalme.

VER.I.

Tow for somuch as the obstinacie and ma-lice of the Iewes is such, that rather they wil stop their eies against the cleere light, tha admit the trueth of God, concerning the Mesfiah our Lord and Saujor Christ alreadie come into the world, I purpose brieflie to confute fuch thinges as theie falflie, maliciouslie, and furiouslie doe obiect. Theie not without great railing speaches vtterlie doe denie the Minor of our foundation: and even against their owne consciences verie vntrulie do saie, that the prophecies of the Prophets touching the Messiah promised were not fulfilled in Iesus the sonne of Marie. For they obiecte foure thinges. The first is touching the time of the lewes of the Messiah: the seconde of the forme of r. his kingdome: the thirde about the place of 2. his dominion: the last concerning the people. 3. Yea and besides these thinges, that they maie 40 diminish the credite of the Euangelistes, they give out howe they are contrarie one to another.

And, that these seducers may persuade miserable men, especialie they assault the heade denie the of al, and denie that our Lorde and Saujour resurrections Christ is risen from the deade, which reproch- of Christ. tul lie when I haue aunswered, I wil in order confute hefe fourethinges which they object together with the flanders that vniustlie they

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CHAP.5. The first part

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laie vpon our Lord.

on of Christ bywhat *estimonies confirmed.

Let these enimies of GOD crie til their Refurrecti- hartes ake againe that our Lord Christ is not risen from the dead but who is so foolish, that wil beleeue his enimies before his friendes? who so childish that wil give credit to manie euil rather than to à fewe good? who are soonest to be beleeved, they which of meere malice heape flaunders & lies together, which are defiled with al manner wickednes, or they rather that being famous for their holines and innocencie of life have fealed the trueth of God euen with their verie bloode? who more worthie of credite, the spirit of Satan in the hardened Iewes; or the spirit of Christ, who the 50. daie after the refurrection of the Lord by à visible testimonie bare witnesse of the refurrection, kingdome, and power of Christ? What madnes is it sooner to beleeve the forged lies of the Iewes, than the dinine workes of Christ, whereby the Apostles did confirme the refurrection of the Lord? To be briefe, the fepulchre, the disciples, the Angels, the holie Ghost, the power of Christin the heartes of the righteous, and the preservation of the Church against the marucilous rage of divels and Tyrantes, do plainlie prooue v our Lord Iefus Christ is risen from the dead. And therefore abhore we the most impudent lie of the Tewes; and let vs looke for the comming of OUL

CHAPIG.

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D crie til their rd Christis on is to fooligh the ore his friended creditto main good ? who ar which of mean es together, which wickednes, or ther or their holines and aled the trueth of bloode?who mon rit of Satan in the irit of Christ, who ection of the Lon witnesse of the repower of Chris beleeve the for he divine works Ales did confime To be briefe, the Angels, the hole n the heartes of eruation of the is rage of divel ue y our Lon ead. And there. dent lie of the comming of

of the 84.Psalme. CHAPIC. - VER.I.

our Sauiour, from the cloudes, euen for Iesus Christ whom we worship as our redemer.

Now let vs come vnto these foure things, which they faie are not fulfilled in Iesus, who we acknowledge & serue as y true Mesfiah: which foure thinges we confesse were fore-told concerning the Messiah by y holie Prophets of God, who without great sinne are not to be suspected of vntruth in their words.

The first thing therefore which they ob- The sinflar iect, is concerning the time of the comming of gument of she Iewes.

the Messiah.

The true Messiah, saie they, shal come in the The maior. last daies. But y lesus, who ye acknowledg to The minor. be yMessiah, did much preuet the last dais. For it is aboue 1567. yeeres since hee was borne. Therefore that your Iesus, is not the Messiah. The conclu-

The major they proue by the saieng of the fion. Prophet Isaiah, who in his second chap. speaketh after this forme of the time of y Messiah:

It shalbe in the last daies, that the mountaine of Isair, 2.

the house of the Lord shal be prepared.

Lo how shamefully & blind Iewes do offend The aunhere contrarie to the very & right rule which frere. they make the selues, and vis this, Who marketh not what is written both afore & after in books, he pernerteth the words of the lining God. For had they here copared y prophecie of Isaiah with y prophacie of Daniel, wherin as it were with a finger by most euident words y time of the

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CHAP.5. The first part

VER.

comming of the Messiah is pointed-vnto, surely farre otherwise their would have desi-

ned the last dayes.

A daie taken dinerslie.

An artificial daie.

A natural
daie.

A daie is vnderstoode three manner of waies. First for the time wherein the sunneis ouer our Horizon, which the Astronomers cal an artificial daie. Secondlie, it is taken for the space of 24. houres from y rising of the sunne vnto the rifing-againe of the same, and that is called a daie natural. Last of all some certaine time ordeined, decreed, and appointed for some speciall thing: in which sense the Prophetes understand it manie times. Therefore when the Prophet faith, In the last daies, he noteth the last times, that is the last age of the world, distinguished fro the other ages not so much by a certaine, and described number of yeeres, as by à separation of thinges done in the same. So did Elias distinguish the worlde into three times or ages, when he faide: Two thousand voide; two thousand the Lawe; two thou-(and the Messiah: And therefore according to the computation of Elias, the last time of the worlde is the space of two thousand yeeres. Read the Chronicles of Philip Melancton.

Againe, the last daies are oftentimes taken by the prophets for the last time of the Iewish kingdome, and nation in Palestine. So that the sense of the Prophet is this: it shal' e in the last daies, not of worldlie time (for who should

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The feco bout y form of miled, which is agreeth not we fash, faie they, men, 1.5 ramed foueraigne pe lowe, and the may be streigh nothither to co Messiah is not

these and suc They shal break their speares in source against sight anie more same prophet she lambe, an

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hauereaped anie benefit by fauour so long put of? surelie verie sew.) but in y last daies of prophecie, of y kingdom, & of y Priesthod, which three things ceased when y facrifice of Christ was finished. A vaine siction therefore is it of the Iewes which they make about the time of the Messiah inuented contrarie to their verie conscience. But this they faine to delude such as are ignorant of the maner of the scripture in distinguishing times.

VERST

The fecond thing which they obiect, is a - The 2. Arabout y form of the kingdom of y Messiah pro-gument of mised, which they verie impudentlie contend the sewes.

agreeth not with our Messiah. Vnder the Mes-The Maior siah, saie they, shalbe no warres neither among men, 1. 3r among the beastes of the feelde, but Vai. 40, 4. soueraigne peace, the mountaines being made lowe, and the vallies exalted, that all thinges may be streight and plaine. But this we see The Minor

not hitherto come to passe. And therefore the fion.

Messiah is not yet come.

To prooue the Major they bring foorth these and such like places of the Prophetes: They shal breake their swordes into martockes, and their speares into sithes: nation shall not list-up a sworde against nation, neither shall they learne to sight anie more. And in the 11. chapter of the Isai.11,6. same prophet Isaiah: The wolfe shall with the lambe, and the leopard shallie with the kid, and the leopard shallie with the kid, and the leo, and the Lion, and the fat beast to-

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The first pare CHAP.S. VER.T. CHAP.S. that is, the 7. getber, and à litle childe shal leade them. And of the dive the kowe and the beare shal feede, their yong ones fore to ma shal lie together: and the Lion shaleate strawe like finning he l 8. the bullock. And the sucking child shal place upon terpret y fa the hole of the aspe, & the wained child shal put onlnes, and I , his hand upon the cokatrice hole. Then shal none him to be K burt nor destroie in al the mountaine of mine bothis feede for lines: for the earth shalbe ful of the knowledg of the Micah.4,1. Lord, as the waters that coner the sea. To which led, Ofthis! 1/41.40, 4. effect the Prophet Micah cap.4. entreateth.Ithat what so God is fore faish likewise addeth: Euerie valleie shalbe ex-Meffiah afti alted of everie mountaine and hil shalbe brought low. By these & manie moe such like prophekingdome, cies concerning y manner of the gouernmet comparison of the Messiah, the blinde & foolish Iewes doe ritual kingo coclude y Iesus the sonne of the virgin Marie dome of Ch is not y true Messiah promised by y Prophets. corde, and But against these let vs oppose an immo-The answer agreeing to 1 ueable foundation, whereof we will conclude, spiritual pe that such thinges as corporaly be ascribed, asby true fa ought spiritualie to be vnderstoode through lelues. W comparing earthlie with heavenlie thinges. the concord The foundation is this, The kingdome of the Kingdome phetes doe! Messiah is not an earthlie but an heauenlie & of Christe thinke y the what. spiritual kingdom: which maie be gathered by the natures the first promise made of y Messiah to come. laic-awaie For the Messiah was promised that he should katrice their come to destroie the kingdome of Satan. gures the P Gon. 3, 15. For thus it is in the firste promise: The that are fie seede of the woman shal breake the serpentes head, oncethere that

VIL of the 84. Pfalme. VER. 18 CHAP.5. leade them. A that is, the Messiah shal destroic the workes de, their yong m of the divel, namelie sinne and death, and rebaleate Stravelle store to man y image of God, which through fild shal plaie on finning he had lost, that is, as Daniel doth inained child halm terpret y same, shal bring-in euerlasting righte- Dan. 9, 240 ole. Then halam oufner, and bleffing vpon fuch as acknowledge ours aine of minch him to be King. And therefore it is written, In Gen. 12, 18. of the knowledge of the thie seede shal al the nations of the earth be bleser the fea. To which fed. Of this ground we doe firmelie conclude, cap.4. entreateth! that whatsoeuer by the holie Prophetes of erse valleie sbalben God is fore-tolde touching the raigne of the Messiah after the similitude of an earthlie Kingdome and hil Shalbe brough e fuch like propos kingdome, ought to be applied by waie of of christ is er of the government comparison, according to the manner of a spi- a spirimal ritual kingdome, to fignifie that in the king-kingdome. & foolish lewesday dome of Christ there should be equalitie, conof the virgin Man rifed by y Prophets corde, and wonderfull peace, peace I meane agreeing to the kingdome of Christ, namelie à oppole an immo spiritual peace, and that in and among such of we will conclude as by true faith receiue Christe into themoraly be ascriba felues. Which spiritual peace is signified by derstoode through the concorde of the beaftes, whereof the Proauenlie thinges. phetes doe speake. For it is too too foolishe to office of the kingdome of the thinke y the office of the Messiah is to change Messiah. tan heavenlied the natures of thinges, as to make the Lion ie be gathered laie-awaie his crueltie; or the Aspe, and Co-Meffiah to come katrice their poison. So then vnder these fid that he should gures the Prophets doe fignifie, howe men forme of Satan that are fierce, bolde, and cruel, as Lions, if promise: The once there take vpon their shoulders, the eae serpentes head

CHAP.5. The first part CHAP.S. VER.I. Mat. 11,29 sie and light yoke of Christ, that is, doe imbrace there. 30. the doctrine of Christ, and through faith de-Thereto Melliah. pende vpon him, must needes laie-awaie their The Ma lionish nature and conditions, and so dwell peaceablie and louinglie with sheepe, that is, the second I on mine holie with milde and simple ones, having on each eah: The mou part through faith of Christ, put-on love; and the people sha howe the Mountaines, namelie the chiefeamong the people, laying-afide hautinesse of Here aga minde, must suffer them selves to be made ederstand that qual to them of lowest degree. And that there Melfiahs kin should be no such worldlie peace, as the lewes malie to be to Pfalito,2 dreame of, the 110. Pfalme, which was written doth fignifie of the Messiah, doth testifie, where among oalled mount ther things it is faid: Be thou ruler in the middes the Meffiah of thine enemies, which thing we see to have wordes of Ifa come to passe in Christ, who even among his Lawe shal go fe most extreme & cruel enimies hath a Church, Lorde from Ier the which he protecteth, and defendeth a-Scripture to 1 gainst the rage of all tyrants, and diuels. For palias the Iev this prophecie doth firmelie abide: The feede hel of their Gen.3, 15. of the serpent shall bruise his beele, that is of the Lion is faide Messiah, and of the Church. because the M The 3 argu- The thirde thing which the Iewes object is Againe as I ment of the the place of his scepter, that is of his kingderstoode spir Lewes. dome, or court of the Messiah. anhlie Zion, The Maior. The Messiah, saie theie, shal haue his Palace in mount Zion. nd, which is Lord Iefus C But that Iesus whome you take to be the her of Daui Messiah, possesseth not one foote of ground mount Lion, there

VER is, doe imbra rough faith de s laie-awaiethei ns, and fodwel a sheepe, that is having oneso put-on love; and relie the chiefea ulide hautineffe d lues to be made a ree. And that there peace, as the level which was written e, where amongo aruler in the midda ng we see to have o even among his ies hath a Church, and defendethaand diuels. For abide: The feet ele, that is of the

Iewes objection is of his king

haue his Palace

ake to be the ote of ground there

CHAP.5. of the 84.Pfalme. VER.I.

Therefore that Iesus is not the promised The conclu-

The Major theie confirme by a faieng in the second Psalme: I have set my King vpon Zi-Psal.2,6. on mine holie mountaine. And in the 4.0f Micah.4,1. the people shal flowe unto it.

Here againe the miserable Iewes doe vnderstand that carnalie, which the state of the
Messiahs kingdome doth proue, ought spiritualie to be taken. The mount Zion mysticalie
doth signifie the Church: which is therefore
on the
called mount Zion because the kingdome of church,
the Messiah there beginneth, according to the
wordes of Isaiah in his second chapter: For the
wordes of Isaiah in his second chapter: For the
Lorde from Ierusalem. For it is the phrase of the
Scripture to name the whole from the original: as the Iewish people is called Israel in respect of their beginning. After which manner
Zion is saide to be the palace of the Messiah,

Againe as Ierusalem maie two waies be vnderstoode spiritualie and earthlie: so maie the 1erusalem,
earthlie Zion, wherebie the heauenlie is sign-what it sigred, which is the palace of the Messiah our nisseth.
Lord Iesus Christ, And that the prophecie either of Dauid or of Micah, concerning the
mount Lion, and earthlie citie Ierusalem, maie

because the Messiah began there his kingdom.

D₃ not

The first part VER.I. CHAP.5.

not carnalie be understode, the Prophecie of Daniel in his 9. Chapter doth plainlie shewe, Dan.9,26. Where it is saide: And the people of the Prince that shall come, that is the hoste of the Emperour Vespasian, shal destrose the citie & the san-Etuarie, and the end thereof shalbe with a flood: & unto the end of the battel it shalbe destroiced by desolations. Nowe for so much as the euent doth answere to this prophecie of the vtter destructio of the citie Ierusalem, the vanitie of v Iewes is manifest enough, which place y palace of the Messiah in the earthlie mount Zion. Church: which is

Lewes.

The 4. thing which the brainficke Iewes do mene of the object, is about the people of the Messiah, which, theie faie, can be none other, than carnal Israel: That their thinke to be the proper inheritance of y Messiah; to it onelie, theie wil stand in it, that the promises were made.

But miserablie theie both are deceaued, The answer and do deceane. I confesse, the verie carnal Israelites were chosen before al other nations, and was called the peculiar people of God. But wherefore I befeech you? For their merites and worthinesse? Not so. But that there might be à people that might kepe the lawe of God, in whome and from whom the

Messiah might be borne. In consideration of

which excellencie of God, Dauid faith in the

CHAPA

147. Pfalm

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VER e Prophecied i plainlie thew ople of the Prince e of the Empa be citie of the la lbe with a flood to abe destroication as the event don of the viter de em, the vanitie of which place vpa ne earthlie moun brainficke lewesdo le of the Melsiah ne other than car-

brainficke lewesdo ide of the Mefsial, ne other, than cute to be the proper of to onelie, their will s were made, oth are deceased, the verie cannot re al other naticuliar people of the you. For their is fo. But the night kepe the com whom the onfideration of uid faith in the

of the 84. Pfalme. VER.Y. CHAP.S. 147. Pfalme, He bath not dealt so with enerie Pfa,147,20 nation, neither have they knowne his judgements. But what? Hath God, changing his minde, taken to him selfe the idolatrous Gentiles and refused the Iewes? Surelie the counsaile of The Iewes. God is vnchangeable, for he is faithful in his whie reiepromises: but he hath à condition of faith fted. and obedience annexed. And therefore because of their incredulitie the Iewes are castawaie. For they have despised the worde of God, and rebelliouslie rejected the Melsiah fent vnto them for their welfare: which thing doubtles the Prophetes concealed not from vs. What is that which the Prophet Isaiah in his tenth chapter doth fay? Though thy people, Ifai.10, 22. ô Israel, be as the sande of the sea, yet shal the remnant of them returne. What is more euident than this prophecie? Hath not the event plainlie agreed to these wordes? But how commeth it about that they are not converted? Whose faulte is it? The same Prophet sheweth wherein it lieth, whose wordes let vs heare: I have spreade out my handes al the date unto a Isai.65, 26 rebellious people. But whence came that rebellion? Surelie from nothing els, but euen because they were offended at the basenesse of the person of the Messiah. Which thing the same Prophet fore-saw would come to passe. For thus he faith: Beholde I laie in Zion à stumbling

56 CHAP. 5. The first part CHAP.5. Rom.9,33. bling stone, and arocke to make men fal: ande-Therefore W to nations of uerse one that beleeveth on him, shal not be ashaceptation of Who is the med. Mine aunswere then vnto the objection is the God no erne Ifrael. is: Ifrael is the people of the Mcfliah; which Gentiles, wh is verie true being understod of the true Israel ones: fo of h which is not of the flesh, but of the promise. But Israel of the promise is euerie one which as flie vnto h beleeueth: which thing in holie scripture is ble rule of his declared by fundrie types and figures. Ishmavocation of t. el, and Izhak were borne of one father Abradisobedient] ham: Esau and Iaakob of the same father Iz-2. chapter dic hak. But as Izhak and Iaakob for the promife were not my pe fake are reputed for the seede, without anie beloved, which respect had vnto the prerogative of the fleshe: irthe place wh so eucrie one which beleeueth the promise is not my people, counted for the seede, as Paul in the 9. 10. children of the and I r. chapters vnto the Romanes doeth at And touch large and euidentlie prooue. For in these iect of the ign three chapters the Apostle handleth the same are offended. argument which we doe in this place. And Prophets fuff therefore I fend-backe the hearers vnto Paul, we entreated who by strong argumentes refuteth the erroction, and mous definition of Ifrael, and confirmeth the heauen. true, which in times passed was shadowed in Nowe th the olde Testament. Whereof the Apostle lewes doe de concludeth, howethere is none ods, howe Rem 10,12 Euangelistes there is no difference betweene the Iewe and the traries, sprin Grecian. For he that is Lord over al, is right onimpietie whi 13. to al, that cal-vpon him. For who soener shal calinthe ground vpon the name of the Lorde, shalbe saued.

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fer at no tim

VERI men fal: and Chal not be abu o the objection Mcffiah; which of the true line of the promile uerie one which holie scriptureis d figures, Ilhm. one father Ahrae fame father lz. b for the promile ede, without anie acine of the flesher th the promise is Paulin the 9. 10, omanes doethat e. For in these and eth the fame is place. And arers vnto Panl fiteth the erroconfirmeth the s shadowedin f the Apolle ne ods, howe Iewe and the al, is right oniener shal cate Caned. Thereo

of the 84. Psalme. CHAP.5. VER. I.

Therefore without any respect had either vnto nations or persons, the Lorde without acceptation of persons is liberal vnto al. For he is the God not of the Iewes onelie, but also of the Rom. 3. 29. Gentiles, who, as he rejecteth al disobedient ones: so of his meere mercie he receiveth such as flie vnto him according to the vnchangeable rule of his eternal decree. As touching the vocation of the Gentiles into the place of the disobedient Iewes, the Prophet Hosea in his 2. chapter did fore-tel, I wil faie to them which Hof.2,23. were not my people, Thou art my people: and her, Rom. 9, 25. beloved, which was not beloved. Andit Shalbe Hos. 1.10. in the place where it was saide unto them, Ye are not my people, that there they shalbe called, The children of the lining God.

And touching, that which the Iewes obiect of the ignominie of y crosse, wherby they are offended, it is by the testimonies of the Prophets sufficientlie confuted aboue * where * In the 4. we entreated of the passion, victorie, resurre- Chapter of ction, and ascension of our Saujour into this first

Nowe the cause whie the incredulous For the au-Iewes doe detract from the authoritie of the Horitie of Euangelistes, and saie that they write con-the Euangetraries, springeth out of that verie puddle of lifter. impietie whece their other toies do arise. For in the ground, and summe of matter they differ at no time, but the difference appeareth

Visses 4b. 2. de verisase

in circumstances onelie. But the more plainlie to answere vnto y obiection of the lewes, I wil adioine to this placey words of Ludouicus Viues, which are these: But, sath he, doe these foure, to wit Euangelistes, differ at anie time among themselues? To this question Iohn Chrysostome aunswereth on this wife. Smal difagreeing in the Gospels sometime doe offer argument of the trueth, least otherwise they might seeme to have written of composition, if in al respectes they shoulde agree. Iohnthe Apostle was at Ephesus at that same time when Paul was, yet neither maketh mention of other in their Epistles, neither did they meete much and talketogether, seeing they were sufficientlie enough taught, instructed, and armed as it were of the spirite of God, that they might not be thought afser they had communicated-together one after an others counsel to have preached Christ:but according to the doctrine of Christ himselfe, and renelation from heaven: so that in the principles & summe they disagree no whit, as that Christe is the sonne of God, borne of the virgin Marie, and that he worked miracles, taught to contemne this worlde, to beleeve, to love both God and man; that he called all men unto enerlasting happinesse, and suffered, died, rose againe, ascended into heaven, sitteth at the right hande of his father, and shall come to indee the quicke and the deade. These thinges with one voice, and with one minue they

CHAP. 5. doe constant cumstances which alter fer sometime ther more at healed, anot out at the gal thing falleth racles of Chri which in deed by reason of together: and sentences of things in din he saide on th place after an gather peeces which maie

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CHAP. 5. of the 84. Pfalme.

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VER. I.

doe constantlie reporte and teach. Albeit in circumstances which the Grecians cal Peristaseis, the which alter not the substance of matter, they differ sometime. One sheweth a thing brieflie, another more at large. One telleth howe two were bealed, another home three: One at the comming out at the gate, another at the going in. Which thing falleth-out manie-times, because the miracles of Christ mere so manse, that those thinges which in deed were diverse, we think are the same by reason of some resemblance which they have together: and so it falleth-out in the wordes and sentences of doctrine. Christe vitered the same things in dinerse places dinerslie. One telleth what he saide on this wise, others what he said in that place after another forme, to speake plainelie they gather peeces of the sermons, and wordes of Christ which maie make for our instruction, and welfare.

CHAP. 6.

Howe, and wherein the Iewes doe blame our Lord and Sauiour Christ:with à cleering him from the same.

Here foloweth howe the Iewes inspired of the diuel, the father of all vntrueth, doe most impudentlie and cursedlie blame our most holie and innocent Christ; that which they laie against him is this.

First,

Strong were

CHAP. 6.

The first part

VER. I.

First, as theie saie, because he made him-Rohm 10,30 felfe the sonne of God equal to the Father.

Secondlie for that he adhorted men to the

worshipping of another God.

Thirdlie, for abrogating the law of Moles. Fourthlie, because he spake against the traditions of the fathers.

Inke.6, 1. Fifthe, for violating the Sabbaoth.

2.6 Sixtlie, for faieng he could destroie the Mass. 26,61 Temple of God, and builde it in three daies.

Ruke. 11,14. Laste of all, because he cast-out divels tho-15. rough Beelzebub the cheefe of the diuels.

See what enuie, loe what a minde peruerted can doe, when men are drowned in the gulfe of malice! Who feeth not that these miserable wretches, which dread not to contende against God himselfe, are to be pitied rather than confuted? yet briefelie let vs an-

swere to euerie particular crime.

Aunfwere wato the

Touching the first, we maie confesse that he acknowledged himselfe to be the sonne of first crime. God equal to the Father. But what wife men will faie it is a lie to confesse the truth? For if this be à fault, then shal à lie be à commendable thing: which no man will grant that maketh account of the lawe of nature. Doe not the Prophets in manie places of the scripture ascribe the name Ichouah to the Messiah faith not Isaiah in his fixtie chapter, The Tord shall

Mai.60, 20 arise upon thee, and his glorie hal be seene upon thee?

CHAP. 6. thee? Hether prophet Ieren our right eou fac of the 110.Pla hould be not when he faide thou at my righ Jewes doth h ked not howe pacifie the wr ment of the fi fent in alplac the groanes o thinges doub pure creature ter we have si

place. The fecon of another G the lewes: fo word and ex vnto, and wo uen the onel giuen à lawe also brought gypt. But thi for that he he denied, that is a liar,

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VERI ne made him the Father rted men to the

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abbaoth. ould destroiethe it in three daies alt-out divels the of the divels a minde peruerre drowned in the

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the confesse that be the fonne of what wifemen ie truth? Forif à commendagrant that manre. Doe not f the scripture

Meffiah: faith The Total Bal

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VER.T. of the 84.P salme. CHAP. 6. thee? Hetherto belongeth the faieng of the prophet Ieremiah, wherin he is called the Lord 1er.33, 16, our righteousnes. And the Lord him-selfe out of the 110. Psalme declareth howe the Messiah should be not onelie à man, but also à God, when he saide, The Lord saide unio my Lord, sie Pfal. 110,10 thou at my right hand. But the errour of the office of the Iewes doth here-ofarise, because their mar- Messiah. ked not howethe office of the Messiah was to pacifie the wrath of God, to beare the punishment of the sinnes of all mankinde, to be prefent in al places, to beholde the heart, to heare the groanes of fuch as cal-vpon him: which thinges doubtlesse are not the workes of anie pure creature, or finite nature. But of this matter we have spoken more at large in another place.

The second, concerning the worshipping Answere 16 of another God, as it is a newe invention of the second the lewes: so it is moste false. For both by crime. word and example he inuited to the praiengvnto, and worshipping of that God alone, euen the onelie and true God, which had both giuen à lawe and ceremonies to the people,& also brought the Tewes out of the land of Egypt. But this was it which troubled & Iewes for that he caled God his Father, whom had 18.000 he denied, hee should have bin like to them, Answere

that is a liar. The third thire which their object, is the crime. abro-

62 The first part CHAP. 6.

abrogation of the lawe, wherein they make à loude lie. For he alone both fulfilled the Man.5,17. lawe himselfe, and corrected the abuses of the 18. 5. Pharisies, yea and alwayes even to the death of the crosse was subjecte to the lawe.

Anfwere so

The fourth whereby they faie how he the 4 crime. spake against y traditions of y fathers is most vntrue. But what fault is it, I pray you to reprehend impietie? to condemne superstition? and to speake against such thinges as are manifestlie against the worde of God? Is it such à crime to blame the peruerse opinion of the Pharifies whereby they place the traditions of men before the commaundementes of GOD? especialie when the Lorde himselfe doth saie, Walke ye not in the ordinan-

19. ces of your fathers, walke in my statutes? Saith Marking, 7. not the Lorde by the Apostle, They worshippe me in vaine teaching for doctrines the commaundements of men? But this was one, and a principal cause of crucifieng Iesus the Messiah, fearing, traditions being abolished, least they themselves shoulde come into contempt among the people, & leefe not à little of their auctoritie, and so by little and little come in-

The fifth crime is, that our Lorde shoulde she s.crime violate the Sabbaoth, the which also is most What it is vntrue. For as the true rest of the Sabbaoth to keepe the is to cease from sinne, and to rest in God:

to decaie.

fothe true v to the aboli Gods glorie: which he wr in verie deed lent'a worke treme necelli the Sabbaoth lawfull to kil outan Affefa be lawful on power of Go ple haue neit dering.

VER.T.

The fixt charge is, that this Temple, The occasion The lewes ha his zeale, and to the mann owne too, th porarie, or b great, a won of the resur should be the which bodie aptlie the Stonie one

CHAP. 6. of the 84. Pfalme. VER. I.

fo the true workes are they which make vn- sabbaoth to the abolishing of sinne, and promoting of aright. Gods glorie: as were the deedes of healing which he wrought vpon the Sabbaoth. And in verie deede there can be no more excellent a worke than to helpe man at his extreme necessitie. If it be not lawful vppon the Sabbaoth to heale, shal it therefore be lawfull to kil a man? Is it lawful to drawe out an Asse falen into a pitte, and shal it not be lawful on the Sabbaoth by the worde and power of God to heale a man? But this people haue neither ende, nor measure in slaundering.

The fixt crime which they laie to his Answere to charge is, that he shoulde saie, I can destroye the 6.crime. this Temple, and builde it agains in three daies. Iohn. 2,8.

The occasion of which his wordes was this.

The lewes had required à signe of Christ of his zeale, and power, he therefore according to the manner of the Apostles, and of his owne too, sheweth them no friuolous, temporarie, or base signe, as they required, but a great, à wonderful, and an euerlasting signe of the resurrection of his bodie, whiche should be the third daie after his death: which bodie of his was more truelie and aptlie the Temple of GOD, than that stonie one of Ierusalem. For therein dwelleth

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CHAP.6.

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dwelleth à more proper, and present God. The feuenth crime which their obiect to our Lorde is, that he cast-out divels in the name of Beelzebub the chiefe of the diuels. Which fault by strong argumentes he remoueth from himfelfe, Matth. 12, and Luke 11.

Of miracles in general.

But afore I shew how the faithlesse Iewes do blemish the miracles of Christ, I will in fewe wordes declare what is meant by divine miracles. Next I wil briefelie shewe y markes, wherebie the divine miracles of Christ, and of the faintes are distinguished from fained miracles of magicians, and diuels. For the diuel as one that hateth God, and would gladlie turn vs from God by al possible meanes, both by him-selfe, and his ministers the magicians, doth emulate the workes of God, and especiof God, and alie miracles, because he seeth howe that thing his workes, commeth neerest vnto the divine power which is about nature. And therefore as by his owne natural force he is mightier, fo in the knowledge of the virtues and operation of thinges more skilfull than man, he easelie beguileth our fenses to deceaue, and bring vs

The Dinel

Divine miracles are fuch as God wor-Divine mivacles what; keth: which are therefore called miracles, because their bring men into admiration. For first their bring men into the admiration of diane mi- Gods power wherebie mire les are wought. racles.

from the truth.

Second-

CHAP.6. of the 84.P salme. VER.I. present God. Secondly through the power of God men h their object gather that the person which doth miracles, out divels into both is fent of GOD, and also bringeth inche of the dive Gods worde, for confirmation whereof miimentes he tem racles are shewed, as moste euident demon-12, and Luke II. strations. Thirdly through this confide-33 ne faithleffelenn ration faith is conceaued in the minde, of the Christ, Iwill a doctrine; albeit the maiestie of the doctrine dothexceede the reach of reason. Fourthlie is meant by divine lie shewe v marke of credit to the doctrine springeth in the hart à confidence of the promise of y good things cles of Christando which are brought by the doctrine. Fiftlie ed from fained niwho so beleeve the doctrine, and hope for the inels. For the diad promise, they do loue, and praise God. And and would gladie by miracles, as it were by the hand they are Hible meanes, bon led vnto the faith of their condition, which ters the magicians is to have felowship with God, and in him to of God, and elpen obteine an euerlasting blessednesse for euereth howe that thing more. Sixtlie, because euerie signe is à signe of 6. the divine power fomthing figned, faith seeketh the analogie & therefore as by his comparison between the figne and that is fignightier, fo in the ned, and so by comparing them together of and operation of earthlie gathereth heauelie, & spiritual things man, he easeliebe. For the divine miracles of Christ ue, and bring vi aboue al haue spiritual significatios: the which, v aptlie they may be aplied, shold be reduced ch as God wor vnto more euident sentences of scripture, and ed miracles, be notable examples, that the spiritual interpreimiration. For tation may be agreeable to faith, and consent admiration of with the maple roundes of our religion, s are wought. yea Second.

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66 The first part CHAP.6.

VER.I.

CHAP.6.

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The reform whie miracles were wrought.

The reason whie Christe and good men would confirme their doctrine to men by miracles, isthis. It was verie meete that faith, which is of matters that exceede mans vnderstanding, should be confirmed by such things as are aboue nature, and contrarie vnto the vfual course of the same, that men with their outwarde eies beholding such thinges to be brought to passe as exceeded the power of nature, might be stirred-vp to the beholding with the internal eies of the minde, that is, to the beleeuing of those thinges which are beyonde reason. As therefore the thinges which are subject to reason neede no demonstration, that an vindoubted faith may be giuen to them: so divine and celestial, by miracles, as by certaine heauenlie proofes, do deferue credite.

Whie miwrought.

Nowe the cause why at this daie miracles racles ar not are not wrought in y eies of men, as they have bin, Augustine sheweth when he faith: Neither be these miracles permitted to indure vnto our daies, that the minde maie not alwases seeke after visible thinges, and so by the longe vse of them mankinde would waxe colde, which through their noueltie was inflamed. Neither ought we in these daies to doubte that their are the credited, who,

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of the 84.P salme. VER.T. CHAP.6. when their preached those things, which fewe atamples where taine-vnto, could for all that persuade the people t Were. home their were to be followed. te and gooding Hitherto generalie haue we spoken ofhea-Howerd ine to men by me wherebie divine are distinguished from divefalse mirde
lish, and true from from fained miracles. The clest. e meete that find ceede mans vola ned by fuch thing notes are fixe, namelie the truth of the nature, ntrarie vnto their the power, the manner of doing, the efficient hat men with the cause, the cause mouing before it be wrought, fuch thinges ton and the ende. By these notes as it were by a ded the power of w touch-stone miracles as well of Christ and of p to the beholds the Saintes, namelie divine, as fained and diathe minde, that is bolical as of Magicians, and inchanters, are thinges which a to be examined. erefore the thin For the first therefore. The truth of the ef- The I note. on neede no demo sence is to be considered. All the miracles of ted faith may beg Christ have the trueth of the essence, that is, nd celeltial, by min are such in deede as theie seeme to be. Lazar Lazarus. rus had lien foure daies in the graue, & stoonk lohn II, 17. enlie preofes, do d againe, therefore without doubt he was dead. t this daie miran Therefore Christ raising him from the dead, of men, as they ha wrought à true miracle in deede. For beeing ien be faith: Nem raised he lived truelie, he eate and dranke, to indure onto a wherebie manie Iewes, that knew him marueled much at the miracle. Neither was there ot alwases seeke m wanting which fought to kil Lazarus, that longe ve of the so their might either blemishe, or denie the which throught er ought we in dead. And who rediter,

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VER.I.

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Miracles of And therfore it was a true miracle. But the miracles of the divel, and of magicians are done by juggling and deluding the eies, as those were in times passed that happened in Epidaurus and els where, or by fecret, and natural For the divel who exactlie & philosophie. perfectlie knoweth both the nature & power of things, can secretlie applie either herbes or stones, the effect whereof is counted of ignorant men for a miracle, albeit it be the worke of nature.

The fecond marke.

How 20

knowe by

what power

a miracle is

wrought.

The fecond note, whereby true miracles are knowne from false, is the power whereby there are wrought, the which if it exceede the power of nature, is doubtles divine, and the miracles fo done have God for the author of them. This divine power may diverslie be seene in the miracles both of the Saintes, and of Christ himself. First in y verie action, as for v sune to staie his course, or to returne fro the

10f. 10, 12. west vnto the East; for a man to walke vpon 13. the waters, as uppon drieland, which thing Mat. 14,25 we reade our Saujour to have done. Second-Matt.9,27. lie in the subject vppon whom the deede is

29 done, as to give to the blinde fight, and life Johns, 1. to the dead. For nature may give both light, 2.6 and life too, but not either to the blinde or to

32: the dead, as our Saujour did. Thirdlie by the Mar. 8, 26, order also and manner wherbuthev are done. Mani432 as suddenlie to cease à tem est, and me trou-

bled

have healed the worker, which thing b often I pray y the verie cog disciples, son by the instrur done, as with wheras claie n but the Lord that the curin from nature. And so Christ that if anie ma divers, should perfuaded in were added. of doubting i dout whether by the power nor anie other luch miracles doseeme to b not be nature, as by

CHAP.6.

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tacle. But then of the 84.P salme. CHAP.6. VER.I. gicians aredon bled sea, suddenlie to heale the sicke. So do he eies, asthol we reade our Saujour Christe to have comnappened in En maunded the windes and the sea, and the tempelts which forth-with obeied him, & manie- Luke.s, ecret and natural el who exactled tymes even with a becke, and suddenlie to have healed leapers and others. Fourthlieby Mark e nature & pour lie either herhon the worker, as to behold the heartes of men, which thing belongeth onlie vnto God. How Luke s counted of ions often I pray you do we reade that Christ sawe peit it be the work the verie cogitations, sometyme of his owne disciples, somtyme of his adversaries? Fiftlie ereby true mirade by the instrument wherwithal the miracle is the power whereby done, as with claie to restore sight to y blind, ich if it exceedeth wheras claie naturalie wil make blinde rather, des divine, and the but the Lord vsed claie in healing the blind, nd for the authoro that the curing might seeme to proceede not er may diversse from nature, but from the God of nature. of the Saintes, and And so Christ did worke al sortes of miracles, verie action; as for that if anie man, as the mindes of men are very to returne from divers, should suspect or not be throughlie an to walke vpor perfuaded in some one, so manie and so divers and, which thing were added, that now al matter and occasion je done. Second of doubting is quite removed: so y none may om the deedes dout whether y miracles of Christ were done de fight, and lin by the power of God. But neither the divel, gine both light nor anie other power that is finite can worke the blinde or to fuch miracles. And although manie thinges Dive do seeme to be miracles: yet in truth theie are wor Thirdlie by the be wrought by the power of mire they are don't not.be nature, as by heros of the other thing, which t, and the trop

CHAP. 6. The first part woulfe putter VER. L. CHAP.6. the wordes of the diuel secretlie can applie. And therefore as some verse manie thinges are done which are knowen to à l'entence out the skilful in the nature of thinges, that y rude * vnecke; or a people accounte for miracles : as are those time he wil ha thinges which are done by Art magike, as aput vnder an boue also we have noted. can bring al h The thirde note followeth, to wit the mawhich are bet 1.8,26, ner of working miracles. Sometime Christ by of Satan, than onely commanding, shewed miracles, to de-The 4, note i 11,41, clare how he was the Lorde of nature; sometime fought o time he did so by inuocation, to give men to waies vsed & c ynderstand from whome he had all thinges, and also to meete with their slander who faid time nor plac denlie alwaies that in the name of Beelzebub, the chiefe of nistred. But the diuels, he cast-out diuels; somtime by v vse John 9, 6, of one thing or another, as by clay or spittle, to feeke both tir shew that God workerh somtime by meanes, inggling, and & somtime with-out means, somtime contra-Againe Chris rie to the nature of the meanes, sometime thowrought mira rough the touching of his garment, sometime good and goo Matt. 9,20. by his onelie pleasure being absent. But the fained miracle 36. illusions of diuels which have likenes of miwitches, vncl Mark,7,29 racles, are done after foolish and verie ridicuby the reprob 3º lous meanes, whereby it maie easelie be perworke by gui .7, 6, ceaued who is the author of them. For y divel, The fifte t that no man maie suspect them to be done by the thing be the power of nature, commandeth wordes to good men at be vied that agree nothing at al to the matter, moditie but as if an horse be to be heale , these wordes are appeare how to be faid, The sea is 'ilt, and frosen in the Winter, their Dwn g and some such thing more absurd. Somtime v woulfe

of the 84.Psalme. CHAP.6.

VER.I.

And therefor n are knowen nges, that inde es : as are this Art magike, as

th, to wit them metime Christ ed miracles, to de e of nature : fome. in, to give men w he had all things r flander who fair bub, the chiefeo fomtime by vil v clay or spittles mtime by meaner S. Comtime contra nes, sometime thoarment, fometime absent. Butte je likenes ofm and verie ridica-

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d. Somtime Would woulfe putteth on a lambes skin, and wil haue the wordes of the holie Scripture to be vied, as some verse of the Psalter to be recited; or à sentence out of the Gospel to be hung about ynecke; or à Masse or moe to be said, & somtime he wil haue beanes or other things to be put vnder an holie clout of lynen. But who can bring al his toies into remembrance, the which are better knowen to the bond-slaues of Satan, than to the godlie.

The 4.note is the efficient cause. Christ at no The 4.note, time fought occasion to work miracles, but al-

waies vsed v occasió offered. He tooke neither time nor place to shewe his cunning:but suddenlie alwaies, & according to the matter ministred. But y diuel, & deluders of the simple feeke both time & place conuenient for their iuggling, and haue their certain preparations, Againe Christ who excelled in true holines wrought miracles both by him felfe, & by his good and godlie disciples: but Satan doth his fained miracles by wicked, by naughtie persos, witches, vncleane men, by wifemen, by fairies, by the reprobate, who no man can doubt, doe

worke by guile, and fradulentlie.

The fifte note, is the cause mouing before The 5. note. the thing be don. The Sonne of God, & other good men at no time respected their own comoditie hur the profite of others; y it might appeare how in heir miracles they fought not their own glorie, but were brought ther-vnto

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through the approbation of their faith, who required them, that men might vie to beleeue God, and them but wise-men, the ministers of Sathan, either seeke profite, or vaine pleasure, or either to moue foolishe men to laughter, delectation, and admiration; or to terrifie them.

The 8. nose

The fixt note is, the ende. Christ at no time wrought any corporal miracle, but it had manie spiritual significations, whereof the bookes of diuines intreate at large: but the illusions of the diuel are comprised within the bounds of vaine oftentation.

These thinges I thought good briefelie to touch concerning the markes of true and salse miracles, that all the worlde might see howe greate the vanitie of the lewes is, that blush not by il wordes, against their owne conscience, to impaire the credite of Christe his miracles.

CHAP. 7.

Howe it was fore-tolde by the Prophetes, that the Iewes should set themselues against the Messiah.

A ND that the Iewes, of olde looking-for the Messiah, shoulde take his person, and so stumble the eat, that they shoulde

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VIL neir faith, w ght vie to be e-men, the m profite, or van oolishe men imiration; or a de . Christ at n miracle, buritha ons, whereof the t large: but their comprised within good briefelieto es of true and falle might fee how ves is, that bluff eir owne confo. f Christe his mis

> e Prophetes, them-Fab.

clooking-for that they should CHAP. 7. of the 84. Pfalme. VER. 1.

shoulde not acknowledge him, no not when he was present before their eies, it was long afore also fore-tolde by the Prophetes, that, when we see the euent to answere to the prophecies, we might fence our mindes against y slaunders of the cursed Iewes, and vtterlie abhorre their detestable contumacie.

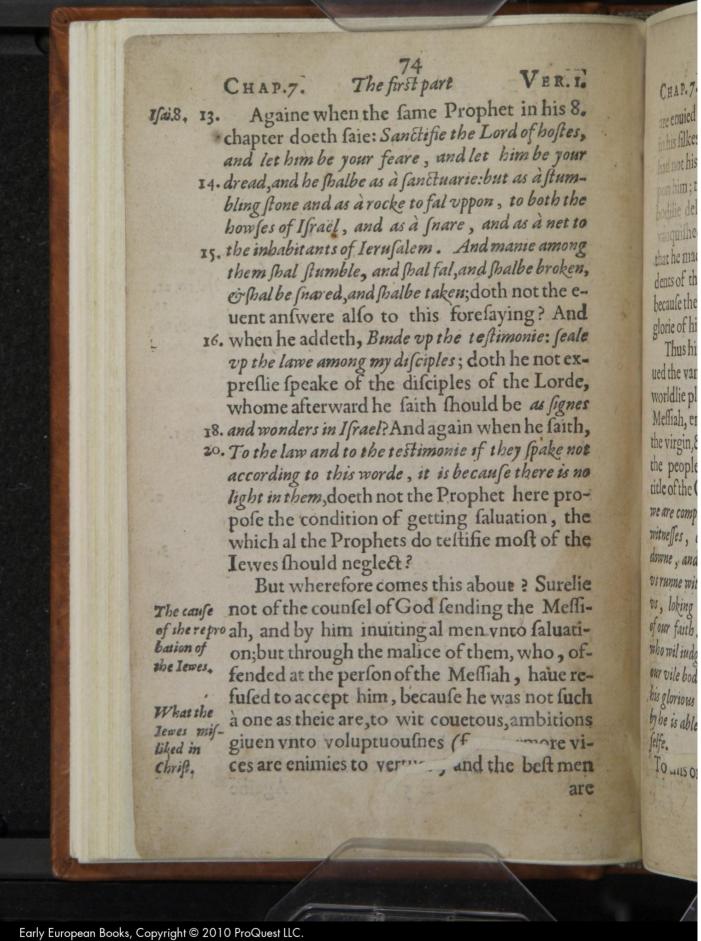
When Isaiah saide, Though the number of the children of Israel were as the sande of the Isai.10, 21.

sea, yet shal but a remnant be saued, shewed Rom.9, 27. he not in plaine words, that the Iewes should reuolt from the Messiah, or more trulie should not acknowledge him, in whome alone saluation doth consist?

When the same Prophet in his 5. Chapter Isais, 1. doeth saie, My beloued had a vine-yarde in a verie fruiteful hil, and he hedged it, and gatheredout the stones of it, and he planted it with the best plantes, and he built à tower in the middest thereof, and made a wine presse therein. Nowe ther, ô inhabitantes of Ierusalem and men of Indah, indge, I pray you, betweene me and my vine-yarde: doe not these wordes of the Prophet m ifestlie set-foorth both the goodnes of God towarde the Iewes, and also the contumacie of the Iewes towardes God? By both which places it maie be gathered howe their election and state was conditionarie, as that * depende vpon the prerogatiue of the flesh, b. "he condition of faith. Againe

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VERIL of the 84. Pfalme. phet in his & CHAP. 7. Lord of hoften are enuied of the wicked) that he glittered not let him be 100 in his filkes, veluet, gold, filuer, & iewels; y he ie:but as à stum had not his garde and gentlemen attending vpon him; that he promised not pleasure and pon, to both the bodilie delightes; that by force of armes he and as a net to vanquished not their neighbors about them; And manie amon that he made none of them Dukes, and presiand shalbe broken dents of the nations of the worlde; finalie widoth not the ebecause they acknowledged not the spiritual torelaying? And glorie of his spiritual kingdome. e testimonie; seule Thus hitherto we have sufficientlie pro- fion of this doth he notes. ued the vanitie of the Iewes, who given to reatife ales of the Lorde worldlie pleasure, acknowledge not the true gainst the hould be as signer Messiah, enen Iesus Christ the sonne of Marie Iewes. ain when he faith the virgin, & therfore fallely name themselues ie of they spake not the people of GOD, and chalenge the because there is m title of the Church. Wherfore let vs, seeing that rophet here prowe are compassed about with so greate à cloude of g faluation, the witnesses, cast awaie euerie thing that presseth tifie most of the downe, and the sinne that hangeth so fast on: let 20 vs runne with patience, the race that is set before about ? Surele vs, loking unto Iesus the auctor and finisher ding the Melli of our faith. From heaven let vs looke for him 2. Tim. 4, I. en vnto faluar. who wil judge the quick and the dead, and change Phila, 20. them, who, of our vile bodie, that it maie be fashioned like vnto 21. estiah, hauere his glorious bodie, according to the working, whereie was not fud by he is able even to subdue althinges vnto himous, ambitions To aus ones Messiah y sonne of God, toge-.more !! the best men

CHAP.8. The first pare

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CHAP, 8

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CHAP. 8.

Against Mahomet, or the Turkes, who take upon them to be the true Church, and yet are not.

A Lthough the madnes of the Turkes doth sufficientlie proue the auctor of their sect to be the diuel: yet both because more and more daylie their sect doeth increase, and godlinesse decrease in manie, who had rather be counted than be godlie indeed; and also because Epicures soudlie doe reason of religion, I thinke it good to admonish the yonger fort concerning the Turkish sect, y understanding what it is, they maie abhorre it the more, and shun the same euen as they would the diuel himselfe.

And that the more distinctlie we maie entrete hereof, I thinke it not amisse to examine these pointes; 1. What prophecies have gone-before of this sect; 2, What was the occasion thereof; 3, Who was the auctor; 4, What companions he had; 5, Howe it increased & was consirmed; 6, What lawes it hath; 7, what sales are mixed to their guile es; 8, What maner of Par promiseth to y

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lie spirite, s Withoutend urkes, who take e Church, the Turkes doth actor of their fed ecause more and h increase, and who had rather deed: and also beason of religion the yonger for vnderstanding it the more, and

lie we maie en-He to examine ies haue gone s the occasion tor; 4, What tincreased & hath: 7, what

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of the 84.P salme. CHAP. 8. VER. T.

fauorers; 9, By what arguments the impietie of Mahomet may be refuted; 10, And finalie, how the mindes of men may be comforted against the rage of satan ranging so in v world. I. Prophe-

And although divers Prophets have fore- cies of the told of the wickednes & tyrannie of y Turks: Turkes. yet in this place we wil onelie recite the prophecie of Daniel which he hath in his 7. chapter, the which is verie notable, and agreeth especialie vnto the tyme when this impietie & tyrannie did begin. After this, saith Daniel, I Dan. 7.7. saw in the visions by night, and beholde, the fourth beaste, was fearful, and terrible, and verie strong: It had great iron teeth; it denoured and brake in peeces and stamped the residue under his feete: and it was unlike to the beastes that were before it: for it had tenne hornes. Hetherto spake Daniel of the fourth, that is the Romaine Empire, and of the crueltie of the same, and of the tenne kinges in subiection thervnto: Now foloweth the prophecie of y Turkish kingdom in these wordes : As I considered the hornes, beholde, there came up among them another litle borne, before whom there were three of the first bornes pluckt-amaie, and behold, in this borne mere eies like the eies of man, and a mouth speaking presumptuous thinges. And afterwarde, The fourth beast shalbe the fourth king dome in the earth, which halbe unlike to al the kingdomes, and halds wire the hole earth, and shaltreade it downe

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The first part CHAP, 8. VER.I. CHAP. 8. the crueltie 24. downe and break it in peeces. And the ten hornes: out of this kingdom are ten kings that shalrise: & fee the euen might not or another shalrise after the, or he shalbe unlik to the fo great perl 25. first, or he shal subdue three kings. And shal speak fiothetrue C words against the most high, and shal consume the faints of the most bigb, & think that he may chang fore-warned to our felues times and lawes. Hitherto Daniel, whose prophecie the euent hath proued to be true. For wickednes, e in the yeare of Christ 623. Heraclius beino hath aniwers Emperour, Mahomet moued sedition, and haue foure N foorth-with the Saracens or Arabians joined Now raignet together these three dominions Egypt, Syria, God, that op and Africa, which are the three hornes pluctical, and Ap ked from those tenne hornes of the fourth Buthow beast. And Daniel ascribeth to this litle horne, who was the that is to the Turkish Empire, three notes, met in his yo whereby it may beknowne. The first whereued by theft of is a newe lawe contrarie to the law of God. heaped much Markes of For the cies doe signifie à law subtillie inuener among his the Turkish ted. The seconde marke is, Blasphemie a-Heraclius. In Empire. gainst the most high, which is Christ. For the cipalitie, and mouth speaking words against the true God, being offede fignifieth blasphemies against the sonne of their paie & God. The thirde note is, crueltie towards the selues fro hir Church: And he shal consume, saith he, the angred foldi familtes of the most high. The fourth is, an enaginst y Emp deuor to abolish y Gospel, & the Church. He defection, W shal think saith he, that he may change times and offoldiers h lawes. God would have this prophecie to be (as they con extant for a strengthening of gours gainst MOTOR AM the

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the crueltie of the Turks: y when they should fee the euent to answere to y prophecie, they might not offendat the stumbling-blocke of fo great persecution, and of such revolting fro the true Church. And therefore being thus fore-warned by the Prophet, let vs take heart to our selues against this Turkish tyrannie, & wickednes, especiallie seeing howe the euent hath answered to the prophecie. For there haue foure Monarchies bin one after another. Now raigneth à people which are enemies to God, that openlie doeth abolish the Prophe-

rical, and Apostolical scriptures.

But how sprang-vp this newe kingdome? 2. Home the who was the autor? who toke his part? Maho-Turkes bemet in his youth by reason of his pouertie li-gan, &c. ued by theft and robberie, afterward hauing heaped much riches together, he was a fouldier among his contrie-men the Arabiansvnder Heraclius. In y war he found occasion of principalitie, and power. For when the Arabians, being offeded with Heraclius for denieng the their paie, & for his religion, had seuered theselves fro him, Mahomet joined himself to the angred foldiers, & stirred-vp their mindes aaginst y Emperor, & encouraged thein their defection, wher-vpon by a certain companie of soldiers he was chosen to be their captaine (as they comonlie are extoled in euerie commotor which cauour the wicked enterprise of

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80 CHAP.S. The first part VER.T. CHAP. 8. and the vaint of the rebellious people, and set vppon the dite, And th mightie & gouernours.) In this new capitane Lewe circumc manie could not abide y basenes of his birth, drie washinge nor the odiousnes of his former life, especialie with Sergius h they loathed him for a difease he had, which Nowe some w was the falling ficknes. He therfore to redeeme himselfe from this contempt, which is an easie baptized, and I matter amonge the foolish common people, Manitie, who pretended a divinitie in his doinges, faining Romane Empe minft him, res himselfe to enter communication with God. and so when he talked, to be rauished out of non which he himselfe, and feenied like vnto one afflicted nample of the with the falling ficknes. And therfore he faid revolting from plainlie, but vntrulie, howe he was no more boam, delpised a capitane, and prince elected through the fawent from the uor of fouldiors, but a prophet, and a messennato the inuoci ger of the almightie God, that under the shew Mahomets of divinitie he might have al men the more blish his kingo obedient to his wordes. But for somuch as he mailters taugh was rude altogether and vnlearned, he adioyle first to mai ned to him felfe two masters and counselers Lefus Christ, w that were Christians, the one wherof was a to worke mi Sergius the Sergius an Arian, and v other Iohn Nestorius. neede to them. Arrians. to whom there came à third, who was à Iewe, and Mahomet Nestorians. à Thalmudiste. Euerie of which defended his hat whome m feueral sect . Whervppon Mah met supponsmight con posing that he should not onelie gratifie his the last messen companions, but also the more easilie allure hould come al nations vnto himselfe, received at that is. had pronherie the pertinacie of Arius the Was of hun thr and

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and the vaine inventions of the Thalmudiffe. And therefore he receased from the Iewe circumcifion; from the Christians fundrie washinges as it were Baptismes; and with Sergius he denied the divinitie of Christ. Nowe some worshipped idols; others were baptized, and some-what instructed in Christianitie, who, as soone as their had left the Romane Emperour for the hatred they bare against him, renounced foorth-with the religion which he defended. Euen after the example of those tenne tribes of Israel, which revolting from the house of Dauid vnto Roboam, despised the lawes of their fathers, and went from the service of the onelie true God vnto the invocation of Divels.

Mahomets manner to enlarge and establish his kingdome was this, which also his 3. Howe the maisters taught him: He saide howe God at siplied, and be first to mankinde sent Moses, after him encreased. lesus Christ, who were indued with the power to worke miracles. But men gaue smal heede to them. Therefore he determined to fend Mahomet à warriour with-out miracles, that whome miracles had not moued, weapons might compel. He saide howe he was the last messenger, and that after him none should come; howe Christe in the Gospel had propheried of him, and howe tidinges was of him through wonderful light which passed

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CHAP.8.

The first part

VER.

passed from Eua by succession of kinde thorough al women euen to his verie mother. See the subtilitie of this knaue Mahomet, who knowing that he was destitute altogether of the heavenlie gift to worke miracles, which thing was at hand, he fained he was fent with the fworde. But this armed man at the length was vanquished, and receaued a fore wounde in his mouth, wherebie he lost some of his cheeke teeth, and was throwen into à ditch, and put to a shameful foile, and that the verie daie before, he had from the oracle of GOD promised victorie to him and his. Yea and while he was yet a common theefe he was oftentimes beaten fore of the Drianites whose camels he fet-vpon returning from Mecha.

And that citie which hath him nowe in honour, sometime adjudged him vnto death, as à verie hurtful theefe, and appointed à reward, if anie coulde bring him vnto them eiter quicke or deade. This champion of the Lord (for footh) first à theefe, afterward à seditious souldier; then a runne-agate, after that à capitane of à rebellious hoste, perswadeth light heads, enimies to the true religion, howe he is the messenger of God; wherebie we maie gather howe greate the power of Satan is in them, whiche imbrace not the

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CHAP.S. line of God gainst God by brce, according Itfoloweth Mahomet, which le ceremonial o muche verie fer loudge of the r intis, to poore the spoile, he awe of reuenge lurt you. He faith umie, or is killed. Me. He permitt He aloweth diuc nd receauing as owe, I praie y are than fuch mes which per common to al th given fome male of loue an ammandeth alr aparadise to the haue coura comies. He v into the poore od law he an ereb shath ceremo

of the 84.P salme. CHAP.8. ion of kinder farie of God defendeth his blasphemies ahis verie mon gainst God by Turkishe and Mahometical aue Mahomet force, according to the prophecie of Daniel. itute altogetha It followeth that we speake of the lawes of 4. The lawes ce miracles, whi Mahomet, which are partlie political, & part- of Mahomet ed he was fent in lie ceremonial or of service: but of these I wil ed man at the len touche verie fewe, wherebie it wil be easie eaued a fore woon to judge of the rest. First of al, to his Arabians, he lost some of h that is, to poore men, accustomed to live vpon prowen into a dic the spoile, he aloweth theft, and setteth à ile, and that they lawe of reuengement. Hurt him, faith he, which the oracle of GO burt you. He saith also, He that either killeth his enand his, Year nemie, or is killed by his enemie entreth into Paranon theefe he was dife. He permitteth men to have manie wives. the Drianites who He aloweth divorcement for a trifeling cause, ning from Mecha and receauing againe upon smal occasion. ach him nowe in hi Nowe, I praie you, what is more against nahim vnto death ture than fuch lawes, if their maie be caled appointed a reward lawes which peruert the lawe of nature, that n vnto them en is common to all men? On the otherfide he champion of the hath given some lawes which make to the inefe, afterwarda h crease of loue and goodwil among men. He runne-agate, at commandeth almes to be given, and promious holte, perlin seth paradise to such as give liberalie, if so be the true religion theie haue couragiouslie foughten against the of God; wherein enemies. He willeth punishment to be giate the power uen to the poore for their offences: But to the imbrace not the good law he annexeth impletie, namelie how merite remission of sinnes. therebi s daie that add He hath ceremonies, was 198, & circumcifio; fiue

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fine times in à daie he compelleth his to praie in the temple. But that hypocrifie helpeth no whit, feeing their are voide of the propiciatorie, without which there is none accesse vnto GOD. He willeth to absteine from swines fleshe. Hetherto of the lawes.

5. Maho.

The fables which he intermixeth, as divine mets fables. mysteries, be verie ridiculous and foolish, of which I wil recite foure, y by them the rest, as the Lion by his talantes, maie be judged. This stout fouldior of the Lord, Mahomet by name, telleth how by the conduction of Gabriel the Angel he ascended into heaven to talke with God. Where first of al meeteth with him an Angel ten thousand times huger than the whole worlde: for whome he got a pardon of God, whom he had offended, beeing requested to make intercession vnto God for him. Which done, God put his hand vppon Mahomet, whereby he was stroken with fo extreme a colde, that it pearced vnto the verie marrowe of his backe. He saide that God was carried in a chaire by eight Angels, whose head he vainelie reporteth is of such a bignes, that the swiftest birde that is, in a thoufand yeeres can-not flie from one part thereof vnto an other.

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Horroth and Marroth, fent from God on a time from beauen into the world, appointed to governe and to instruct mankinde, with these commandementes, that there foodld neither kil, nor indge unsustlie, nor drinke wine. So à long time theie were fo taken, and knowen to be judges over the whole worlde. V pon a certaine daie a momen of al other the fairest came unto them bauing a matter against her husband; who to make the judges like ber cause, inuited them upon a certaine daie unto dinner. And beeing at their good cheere, she herselfe bringeth fine meates of furnisheth the table with boules of wine yeashe serueth, and seeth that sheie lack nothing, & biddeth the to eate, to drinke & Spare naught. What needs many words? her faire words overcame them, and drunke with wine their burned after their faire hostesse (see the chastitie of Mahomets Angels!) being ouercome their defired her companie she promiseth upon a condition, if one of them would tel her home there vie to afcend into heaven, and the other home she might defeend. The condition they like. When she had learned the same suddenlie she was lifted-aloft and ascended into heaven. Which when GOD same, and had lifted the cause, he made her the drie star, as beautiful among the Starres as ever she was among women. To the Angels, called before his judgement seate, he appointed that their should choose either the paines of this life, or of the world to come; who have the paines of this life. Where-

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VER.I.

Wherefore their are hanged upon iron chaines with their heades downewarde in the pit Behil until the daie of indgement. For which cause the vie of wine is forbidden to the folowers of Mahomet, least their fal into the like peril.

A fable of Mahomet rouching ding of

CHAP.S.

Such like stuffe is the fable touching the prohibition of swines fleshe. When allining creatures, saith he, were in the Arch of Noah, the forbid- the Elephant caste-backemarde, whereof sprang anhogge, who with his snoute turned up dongue, swines flesh, whereof sprang a mouse, the which gnamed the bempe wheremithal the boordes of the ship were ioined. Hence Noah was stroken with a maruelous terror, and constrained to aske counsel of the Lorde, who for remedie at that pinch willed Noah to strike alon upon the fore-head, from the nostrels of which Lion being moued, lepped out a cat, which hunted the monfe, and delinered mankinde from so greate daunger. This was the greeuous cause, forsooth, whie the fleshe of swine is forbidden to bee eaten of the Saracens.

indgement.

Here-vnto let vs adde the fable concerning A fable of vlastiudgement. Of this he saith, God shal give the Angel of death in charge, that he kil enerie creature which doth breath, aswel althe Angels, as al the dinels, and all men, sheepe, fishes, beastes,

ble servant. Th seeing thou hast thie maies between termarde kil thre wretch departed place, lieng on the be choaked himring, as had the atures bin aline. died thereat. Bande voide 40. red, the Lorde h fifte, shal saie a Kinges, Princes Whose is the Kin power? Speake st And the fe wor op Seraphuel, as pet, and descer there . Then the trumpet, ffic yeeres, fta the trumpet, a 4 the righten

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of the 84. Psalme. VER.1. CHAP. 8. beastes, and cattel, that al maie be dead except This done he wil cal the An-God himselfe. gel of death, saieng, O Adriel, is anie thing yet remaining of almy creatures? And he shalaun-Swere, Nothing Lorde, but I thie weake and feeble servant. Then shalthe Lorde saie unto him, seeing thou hast killed al my creatures, goe thou thie waies betweene Paradise, and hel, and afterwarde kil thie selfe, and die. So the unhappie wretch departed, and in that prescribed middleplace, lieng on the ground wrapped in his winges, he choaked him-selfe with such an horrible roaring, as had the celestial spirites, and earthlie creatures bin aline, theie could not choose but have died thereat. After which time the world shall stande voide 40. yeeres together. Which expired, the Lorde holding heaven and earth in his fiste, shal saie as foloweth, Where be nowe the Kinges, Princes, & Potentates of this worlde? Whose is the Kingdome, the Dominion, and the power? Speake if ye have anie truth in your words? And these wordes thrice repeated, he wil raiseup Seraphuel, and saie to him, Take this trumpet, and descendinto Ierusalem, and sounde Then Seraphuel, having receased the trumpet, which is as long as à iourneie of fiftie yeeres, standing in Ierusalem, shal blowe the trumpet, and out of the same shal blowe al the righteous soules, which slieng al the worlde

The first part

VER.I.

worlde oner shal-be dispersed unto their bodies where soener there be and at this first sound al the bones shalbe gathered together. Then after fourtie yeeres he shalblowe againe, at which sounde the bones shal take flesh. And fourtie yeeres after that againe, when he shal blowe the thirde time, al soules shal come into their bodies. This done à fire flaming from the West shal drine al creatures unto lerusalem, whither when theie are come it shal cease. I ben whe for the space of fourtie yeeres theie haue swimmed in their owne sweate, looking stil for the judgement, theie shal cal Adam saying, Father why hast thou begotten vs for such miseries and tormentes? Can you so suffer vs, Father, to be tossed uncertainelie betweene hope and feare? O Father cal-vpon God that he would altogether bring to an end what soener he wil do with vs betweene Hel and Paradise. Adam wil aunswere: O sonnes, ye knowe howe tho rough the persuasion of Satan, I disobeied the commaundement of GOD; therefore goe yee unto Noah. Then turning vnto Noah, theie shall saie, O Father Noah, thou elect of God, make thou intercession for vs. He shalanswere, I did what I could, I saued you in the flood: Mine office is nowe out, but goe you unto Abraham. So then theie shal cal-vpon Abraham, saieng, O Abraham the Father of the faithful, and of holines, cast thine eies of compassion upon us, & sher ---- Tombo Abraham, what prace you wat ne? Remember you

CHAP.8. not , how a . & uncircun you:but cal Moses, Sayi and prophet He wil an w you à lawe, as and yet you b I moulde do n Christ. Then O lefu Christ thy mercie me Then shal Ch your selves i you in the pon yet went yee. you, ye made my benifite: t Mahomet, vi O thou faith greenously ha thy wordes, whom we han none in whom which God he forth, and sha er, his fellowe God Shal Cay be j + f. prayer of my

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CHAP.8. of the 84.Pfalme.

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not, how à long while like à vagabond, & idolater, eg vucircumcised I went astraie; I cannot helpe you:but cal upon Moses. Then wil they crie unto Moses, saying, Othon beloved messenger of God, and prophet, thou seruant of God, heare vs. He wil answere, whom cal you for? Did not I give you à lawe, and confirmed the same with miracles, and yet you beleeved not? Had you beleeved me, I woulde do what you require; but go ye unto Iesus Christ. Then turned unto Christ, they shal say, O Iefu Christ, spirit, word and power of God, let thy mercie moue thee, or go betweene God and vs. Then shal Christ say to them, what ye require of me your selues have forgon. I was sent indeede to you in the power of God, and in the worde of truth, yet went yee astray, and after I had preached to you, ye made me your Gud, and so yee have loste my benefite; but go ye unto the last prophet of al, Mahomet, unto whom being turned theie shal say, O thou faithful messenger and frend of God, how greenously have we sinned in guing no credit to thy wordes, heare us ô gratious prophet, beside whom we have no refuge. For after thee there is none in whom we shal trust. Heare vs by the power which God hath given thee . So Gabriel shal come forth, and shal not suffer his frende to be of no pomer, his fellowes shal come before the face of God, & God shal say to them, I know wherefore ye do come, ' it I should in any thing make the prayer of my. me, or to be frustrate.

CHAP. 8. The first part

à bridge being made here ouer hel, there shal be present à paire of balance whereby the deedes of al men being waied, they shal walke vpon the bridge. So the godlie shal goe-ouer, but the damned shal fal downe into hel. To euerie one shal a booke be giuen of al his deedes, and the sudgement shal endure 5000. yeeres; then shal Mahomet say to God, O Lord, al these with a right face doe hasten to receaue this booke. Last of al death shal be changed into à ramme, and be brought betweene Paradise and hel.

The Turkes
Paradife.

The Paradise that Mahomet promiseth to his folowers, is more meete for swine then for men created after the likenes of God. golden ground of Paradise, saith he, is distinguished with precious stones and swet flowers set thick together, planted with alfruitful trees, the plea-Cantriuers running through the greene feeldes, whereof some powre-out milke, others white honie, others the purest wine, there shal they be clothed with al fortes of colors except blacke. The first dish at the table shalbe the liner of the fish Albis; they shal never make an end of eating drinking, and colling wenches. This knaue knewe how thefe thinges would like foolish soldiers right wel, which are neuer fatisfied with wine and women. with fuch ridiculous fables is the Alchoran replenished, but these fewe I have written-out, that the vanitie of this villaine beCHAP.8,
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But ho these are so of courage ceauer, and bulwarkes: a' but, that same.

Firste b which speal liehe forbid men of a co he prohibite fide the Alc deth them t from other lame, and ta which I doe you doe. 1 of damnari ples, he fait by his own which reuo therlawe

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et promiseth to w fwine then for of God. The he, is distinguiet flowers set thick ultrees, the pleagreene feelder, bers white bonie, ul they be clothed cke. The first dish fill Albis; they

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ing found-out, we may the more earnesslie begat the handes of God, that he woulde not suffer this vagabonde and theife to enter vpon his Church, but shewe mercie vppon vs, and not punishe vs according vnto the multitude of our finnes.

But howe commeth it to passe, seeing What case these are so fond and so ridiculous, that men fesh the of courage in Turkie doe not forsake this de- be strong. ceauer, and deluder of mankinde? with foure bulwarkes as it were he hath hedged his law a out, that no way be open to subuert the faine.

Firste hee commaundeth to kill them which speake against the Alchoran. Secondlie he forbiddeth conference to be had with men of à contrarie sect or religion. Thirdlie. he prohibiteth credite to be given to anie befide the Alchoran. Fourthlie, he commaundeth them to separate themselves altogether from other men, and to saie, Let me have my lame, and take you yours; ye are free from that which I doe, and I likewise from that which you doe. More-ouer to driue-away al feare of damnation from the minde of his disciples, he faith howe euerie man shal be faued by his owne religion (he onely excepted which revolteth from the Alchoran vnto anotherlawe the lewes by the lawe of Moses; Christians

VER.T. The first part CHAP. 8. Christians by the lawe of the Gospel; and the Saracens by the lawe of Mahomet. But feeing this altogether is friuolous and falle, I wil reason no more nor dispute hereof: firme and vnmoueable is this sentence: He that obeieth Bobn 3, 36. not the sonne, shal not see life, but the wrath of God abideth on him. And although hitherto it hath abundant-6 Argumeis lie beene shewed howe greate the vanitie of so confute the Turkish sect is: yet for the more confirmashe Turke. tion of the mindes I wil here-vnto adde feuen argumentes, whereby the furie of Mahomet is euidentlie refuted, which be these. The first is, The voice of God in Daniel L. Argumet. doeth pronounce that the kingdome, and feruice of the Turkes shal arise against God and his saincles. Therefore there is no doubt but

this fect is of the divel.

The seconde, It is impossible that that co-2. Argumet, panie shoulde be the Church of God, which of purpose rejecteth the writinges of the Prophetes and Apoltles, the which have the testimonies of God, and that verie manie. But seeing Mahomet doeth rejecte them, it cannot be that his religion is of God.

The third, It is impossible that those lawes Argumes. are of God which commande theft, maintaine the lust of the flesh, and allowe mixed Venerie, which the lawes of Mahomet doe. The fourth, It is impossible that that re-

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VERI of the 84. Pfalme. VER. 1. ospel; and the CHAP.8. net. But seeine ligion is of God, which placeth the chiefest false, I wil reahappines in the pleasures of meate, drinke, & Venerie, which Mahomet doeth euidentlie. eof; firme and The fift, That is the true religion which 5. Argunits He that obeing sheweth the meanes whereby a man may atbut the wrath of taine vnto felicitie, & wherby à man becommeth as it were one thing with God, y image hath abundant of God, wherevnto he was made, being reate the vanitie of pared in him : which the lawe of Mahomet more confirma dorh not. · vinto adde feuen The fixt, what soeuer springeth of fraud, 6. Argunies. rie of Mahomet is defended by force and crueltie, and tenethefe. deth vnto the destruction of mankinde, is not God in Daniel wrought by God: and what elfe, I befeech ngdome, and feryou, maie be found in Mahomet? gainst God and The seuenth, That is the most auncient 7. Argumin is no doubt but and best religion, which hath the consent of al times, and the testimonies of Moses, of the ible that that co-Prophetes, of Christ, and of the Apostles. But with this & pestilence of Mahomet sprugof God, which vp 900. yeares fithence, spred abroad by bloitinges of the die warre, is at extreme variance. Therefore which have the there is no doubt, but the auctor of the same t verie manie, is he which slielie deceaued our first parentes, ejecte them, it and brought mankinde into these miseries, God from whence it can not escape, vnlesse it apat those lawes prehende Christ by the hande, that is, vnlesse theft, mainby faith it rest-vppon Iesus Christ the onelie llowe mixed homer does m Last of al, .. is good to think-vpon com- 7. Confolat? nat than refortes ons agains ligion

The first part VER. I. CHAP.S. the Turkes. fortes against the rage of Mahomet, & power of the Turkes. The first whereof may be The I. Contaken out of the Prophecie which Daniel sub-Colation. ioineth to y prophecies of the Empire of the Dan. 7, 27. Turkes. The kingdome, faith he, and dominion, and the greatnesse of the kingdome under the whole heaven shal be given to the holie people of the most high, whose kingdome is an everlasting kingdome, and alpowers shal serue and obey him. God by this prophecie doeth fignifie howe the sainctes after the troubles of this life shall enioic an euerlasting and heauenly kingdome fo that al things shal be in subjection to them. Phil 2, 10. And then shal it fal-out that everie knee both of things in heaven, and things in earth, & things under the earth shal bow to lesus, and that either willinglie, as children; or perforce, as feruants. 11. For al thinges must confesse that lesus Christ is the soueraigne Lord. Nowe for somuch as we feethe euent to have answered to other prophecies of Daniel, we maie not doubt of the euent of this prophecie, which as-yet is loked for touching the glorie of the Church. The second consolation may be fetcht fro The 2, Conthe doctrine of the Gospel, which declareth olation. howe the Church in this life is euermore subiect to the crosse, according to these wordes, Pet.4,17 Indgement must begin at the bouse of God. For the children of God in this life providence of God are shall and that for

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Early European Books, Copyright © 2010 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 839 8° CHAP.8. of the 84.Pfalme. VER.1. manie causes, which afterward wee wil declare.

The third consolation may be taken from The 3. Conthe example of Christ, who so long as he li- solation. ued in this worlde, was diversile afflicted: notwithstanding he overcame the al, & through death found life. Hitherto the examples of the sainctes are to be referred.

The fourth consolation maie be fetcht from The 4. Conthe vse of persecution, and from the necessitie solation. of the crosse: but of these thinges wee shal have occasion to speake more in the opening of the sixt verse.

CHAP. 9. Against the superstitions Muscouites.

THE Muscouites, although they beleeve Iesus the sonne of the virgin Marie to be the verie Messiah; and acknowledge the Patriarch of Constantinople; and thinke more rightlie of some pointes, than Papistes do (for they charge the Bishop of Rome with desection from the seven first synodes) yet have they lost the puritie of the doctrine of the Gospel, and are ignorant of the true serving of God. For they cal-vpon sainces, and chiesie vpon one Nicholas: they have manie monasteries of Number and Monkes, they tie the remission of their sinner occuraine solish ceremonies:

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96 The first part CHAP.9.

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they fal-downe superstitiouslie before idoles and images: and have manie lawes contrarie to the law of nature, & of the ten-commandementes.

Muscouites Comwhat inreligion.

And albeit they minister baptisme without salt and spittle: yet for al that more superclined unto stitiously than either Iewes or Ethnikes, they vse diuerse washings, as baptisme, at certaine times of the yeare. Likewise they disalowe not the horrible mixture with beast. So that if there be any Church among them, it lurketh in bannishment as it were.

Merchantes motable meanes to Spreade abroade the Gospel.

Merchantes report how the Bible is traflated newelie into their language; and howe fuch as embrace the Augustane confession, are fuffered to be among them. Whereby there is some hope, that by little and little their doctrine may be purged, and their manners amended: especialie, seeing even they them selues doe take longer nauigations than in times passed they have done, and manie Arangers come vnto them for traffique fake. So that we may hope that in time they maie be brought to Christ through godlie merchantes, by whome the Lorde in these later daies hath begunne marueilouslie to speadabroad the Gospel.

> CHAP. 10. Against the idolatrons _ apistes.

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CHAP,10. COrfomuch I the third ver folde state of th à quiet, trouble outwarde mark the true Chur tation against that place, who of the Papiltica trarie to the for howe the docti and of the ferui in the Popedon partlie mangle traditions, and worde of God: lous ceremonie preferred also b the discipline b Church is vite thinges are ful andidolatrous with a cleare co to their compa

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the Bibleistal age; and howe the confessionate Whereby there and little their their manners even they them tations than in the confession of the confession

traffique fake, me they maie godlie merin these later slie to speade

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CHAP. 10. of the 84. Pfalme. VER.

COrsomuch as afterwarde by occasion of the third verse we shal entreat of the threfolde state of the Church in this life, namelie à quiet, troubled, and bannished; & also of the outwarde markes, and inwarde properties of the true Church, I wil put-of this disputation against the Papistes till I come vnto that place, where I wil shewe, how the forme * Chap. 16. of the Papistical gouernement is cleane con-The summe trarie to the forme of the kingdom of Christ; impiesie, howe the doctrine of the law, of the Gospel, and of the service of God is foulie corrupted in the Popedome; howe the facramentes are partlie mangled, partly defiled with humaine traditions, and augmented contrarie vnto the worde of God; how many foolish and ridicu- of the Pas lous ceremonies are not receaued onely, but pistes you preferred also before the holie scripture; how shalread as the discipline both of the cleargie, and of the large in the Church is veterlie decaied; finalie, howeal 25. chap. of thinges are ful of abhominable superstitions, this I. pare, and idolatrous worshippinges, that no man with a cleare conscience maie joine himselfe to their companie.

CHAP. II.

Agai luptuous worldlinges, Epicures
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98 The first part CHAP.IIA

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Atheiftes. The Epicures secretlie to themselues deride al religion, whose hearts the God of this world by his craft and subtletie hath bewitched. They faie that nations are gouerned by the shewe of religion, even as horses are by the bridle and spurres, and that religion ferues to that ende and for nothing effe. But Mennatu- this weakeneth not the power and nature of valie thinke religion, but rather confirmeth the same. For it sheweth howe God himselfe hath ingraffed à care of religion within the heartes of men: that even by the shewe of religion, men may be guided as by the face of virtue, and arte of wisedome. Nowe if any doe saie, without wisedome assemblies of men, cannot be go-

uerned, and maintained, what may enfue?

Therefore that wisedome is nothing at al:who

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dome is a great force, light, and power of

mans wit. So that man is borne vnto godlines;

but as through humane ignorance he ming-

leth some wickednes, and follie vnto perfecte

wisedome, and other artes, and virtues: so

de legibus.

doth he the same to religion, whereby oftentimes it degenerateth into superstition. And cicero lib. I. therefore Cicero faith truclie: There is no people either so wilde, or so sauage, if it be ignoraunt what kinde of God it shoulde have, yet it knoweth bowe it should have one,

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CHAP.II. of the 84.Pfalme. VER.I.

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What shoulde I speake of the householde By our cons witnesse, euen the conscience, which wee al science me carrie about with vs? Certes fuch is v force of maie gather y same, that perforce it wil compel thee to ac how there is knowledge y there is a God, which with due & God. obedience wil be worshipped. It testifieth that God is the revenger of wickednes, year after this life. Plato writeth, that manie when they are in health doe thinke al buc toies which is spoken of hel, but at the point of death, when their conscience pricketh them, they are troubled & vexed out of meafure, caling their former life into minde. Such is the force of the conscience even in the verie wicked, especialie when they must needes die. This testimonie of the conscience is doutlesse the judgemet of God: who hath imprinted in our mindes à certaine affection to religion, tending to this end, that conjoyned to God we maie be perfectlie happie: for which end we were both at the first created, and afterward redeemed.

Now the Epicures seeing they cannot denie this power of the conscience, the wretches
seeke I cannot tel what comforte out of a fa- Afable of
ble of Lazarus, whome our Lorde raised af- Lazarus
ter he had beene deade foure daies. They
faine how Lazarus was requested of his friends
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100 The first part CHAP.II.

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is, that after his death he would leaue à book. whereinto he woulde writ fuch thinges as he knewe concerning the state of the soules after this life. What should manie wordes? They faine that, Lazarus beeing deade, à booke was found, which opened, not fomuch as one letter could be seene therein. Whereof, that is of one fable they gather another, how that the foules either doe perish with the bodies, or be so drowned with deepe fleepe, that they doe not so much as feele, much lesse knowe anie thing at al. By this restorative the Epicures, especialie the Pope, who, they the Epicures saie, is the keeper of this booke, and manie of his Cardinals, and Bishops, who lacke at no time scholers at their wil, chieflie amonge them, which bewitched either with the pleafures, riches, or glorie of this world, woulde gladly haue the foules perish with the bodies, that they might not or dare abide the paines of their wicked life, endeuour to extinguish the

Arguments to proue the immortalisie of the Soule.

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power of the conscience. But the holie scripture doeth verie forceablie confute the vanitie of these men, wherein first of al we may consider the creation of the foule of man, which is created after the likenesse of God. By which likenes vndoubtedlie beside the conformitie with God, the immortalitie of y foule is fignified: the which is not of the earth as the body is, but the brea-

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CHAP.II. of the 84.Pfalme. VER.I.

thing of God, as the scripture speaketh, wher- Gen. 2, 7.
of the Epistle vnto the Hebrewes distingui- Heb. 12, 9.
sheth betweene slesh lie parentes, and God,

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Secondlie, Christ adhorteth his disciples From the not to feare them which kilthe bodse, but are not testimonie able to kil the soule: but to feare him, who is able of the holie to destroy both soule and bodie in hel. Doeth not Matt. 10,28 Christ hereby give vs plainelie to vnderstand that the foules after death doe line? But the From exstate after this life is divers according to the amples. person either of the beleeuer, or vn beleeuer: which thing the Lorde manifestlie, doth shew in the example of Lazarus & the rich man. Whereof the soule of one in the bosome of Luk. 16,22. Abraham, the foule of the other in torments, doe expect the daie of judgement. In that it is saide howe Lazarus is in the bosome of What is to Abraham, we have to learne first that Laza- be gathered rus through faith was the sonne of Abraha. by Lazarus For children are wont to be carried in the brahams bearmes of their parentes. Secondlie, that La- fame. zarus liueth, is cherished, and fareth wel, euen as à childe in the bosome of his father. Thirdlie, that he is in the same state, and place of happines which father Abraham is. Fourthlie, howe there is à certaine mutual, and soueraigne good-wil betweene the foules that rest in the branch braham. For al are joined together with brotherlie affection.

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CHAP.II.

This verie thing is taught by the faieng of Christ vnto the theife, To date shalt thou be with me in Paradise, which is not, that the soule shall either perish or sleepe, but to be happie, & to perceaue their blessednes, although not so fullie as hereafter. Christ giueth vs to learn that the soules of Abraham, Isaak, and Iaakob

Mar. 22,32 the God of Isaak, and the God of Iaakob is not the

God of the dead, but of the lining.

preaching went, and preached unto the spirits that are in unto the spi prison? In the dayes of Noah the spirite of rives in priChrist preached to men, whose soules, Peter son, what it testifieth, were in prison. The same Peter afI.Pet. 3, 19 firmeth how the end of faith is the saluation of 1.Pet. 1, 2. souls. The saluation surelie can be neither death nor a sounde sleep. Neither is it a darke thing

Phil.2, 23. which Paul faith, I desire to be loosed, and to be with Christ. Salomon in the last chapter of Ec-

Eccle. 12,7. clesiastes, doeth say, vntil dust returne to the earth as it was, and the spirite returne to God that

Heb.12, 9. gaue it: In which respect he is called by § Apostle, The father of spirits. Hitherto belongeth § in § wisedom of Salomo, The soules of the right eous

Wisd. 3, 1. are in the hand of God, and no torment shal touch them. With this agreeth that saying of the

Psais, 15 Psalmist, Precious in the sight of the Lord is the death of his sainctes. And Struentul on the spi-

All. 7, 59 rite: Lord lesus recieue my spirite.

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Moreouer whereas they object how there shal be one judgement whereas rewardes shalbe rendred for the godlie, and punishment appointed for the wicked, we confesse the same is true, yet doth it not folow thereby that the soules both of the sainctes and of sinners doe either perishe with their bodies, or doe sleepe until the last daie. For although the soules of the righteous are in Paradise, and the foules of y vngodlie in torments: yet have neither the soules of the godlie perfect ioye, nor the vngodlie al their paines vntil the daie of judgement doe come. Chryfostome speaking of Abel, and Noah doeth saie: Theie prevented us in the fight, and they shal not prevent vs in receauing the crowne. Because their is one time appointed of crowning al men. Augustine in manie places describeth certain secret places, wherein the foules of the righteous are contained, vntil they receaue the crowne, and ful glorie: whereas the wicked in the meane while are in paine expecting the euerlasting torments of the righteous judgement. These thinges therefore are not contrarie, the foules of the godlie are with Christ in heaven, and the vngodlie in paine, and that an vniuerfal judgement shal be, where the righteous shall receiue perfect glorie, and the reprobate eternal to mente after the foules come againe into their bodies.

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104 The first part CHAP.II.

VER. T.

of Epicures.

Diner Sties of religion.

Notwithstanding although by these & such like arguments the Epicures are conuinced of An obiectio Vitate of the fouls after death: yet are they not quiet, but they proceed in asking, and they vrge, as they thinke, verie grauelie. The Iewes faie they, affirme how their lawes be Gods lawes; the Saracens, euen the maior part of mankinde, preferre theirs; the Muscouites defende their religion to the death; the Papistes, they glorie of primacie and succession, and therefore they cal themselues Catholikes, & blush not to tearme al other heretikes; yee Lutherans also stand to your religion, neither doe ye agree verie wel together. In this confusion of judgements, what is to be done? who are to be credited?

Answere.

We have sufficientlie alreadie shewed the vanitie of the Iewes, Saracens, & Muscouites, as touching the Papistes and vs, heare vs both, conferre waigh with judgement the reasons of vs both, marke which of vs doe drawe our argumentes out of the fountaines of our Saujour, and whiche out of the filthie puddle of mans inventions; fo shal you easilie find out the trueth, and the waie to judge aright. But if this shal seeme tedious vnto thee, stinke thou as thou wilt in thine owne filthines; what thou gettest therby thou shalt one daie find. If it place you, hold your

CHAP.I' your end concerning itouerthro dation, wh

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105 of the 84. Pfalme. VER. 1. CHAP.12.

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your end in the 37. and 73. Psalmes. Nowe concerning the diffention between ourfelues, it overthroweth not the trueth of the foundation, which al of vs in a manner with one consent defend.

And thus much against the Epicures. For I thinke it not good to spend anie moe wordes to swine. And therefore once againe I turne my selfe vnto men.

CHAP. 12. 1. Of the true Church, what it is; 2. Whence it is; 3. Howe governed, and defended, &c.

17/Hat is the true Church? The Taberna- The true cles of the Lorde of Hostes, as our Psalme church, when That is, the true Church is that defineth. which of the Lorde is both gathered, gouerned, and protected; which harkeneth vnto, cleaueth, and is obedient to the Lord of hofts; which hath y Lord of Hostes dwelling in it; which is in a strange countrie in banishment, tending towardes her countrie by following her captaine Christ. These thinges are so linked-together and followe of the first, that no waie theie can be separated.

First therefore the true Church is gathered gatherer of by the Lord of Hostes. For he by his worde the true

I. God the 82- church.

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gathereth to him selfe out of mankinde à Mar, 16,15 Church, according to that: Goye into al the 16. morld, and preach the Gospel to enerse creature. He that shalheleene and be baptised, shalbe saued: but he that wil not beleeve, shalbe damned. For feeing without the Church there is no faluation, by the worde of the Gospel men are caled with-out respect of nations, and persons out-of the kingdome of darkenesse vnto the kingdome of light, that is vnto the Church, & receaued by faith, whervnto y outward figne The medi-Baptisme is added, as it were a watchworde zasios which of warre, whereby their are admonished of

baptifme doth offer.

the purging which is made by the holie spirit after à certaine secrete manner, as our Lorde doth teach in the 3. Chapter of Iohn; of thinking vpon holines continualie; of the croffe, and glorie of the Church; of death, and refurrection from death; & of the true God, which is the Father, the Sonne, and the holie Ghoft, which true and onelie God, theie are bounde, being receased into the Church, to worship with true holinesse both here in this world, & after the resurrection for euermore. This true Church in the first Epistle of Iohn, and also in the Apostolical Creede, is called The communion of Saintes, that is, the felowship of al men that are fanctified in Iesus Christ, through the holie Ghoste.

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CHAP.12. of the 84. Pfalme. VER. 1.

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we beleeue the worde of the Gospel, and by à when we liuelie faith rest our selues vpon the Lorde of are santi-Hostes, which is Iesus Christe. And that the fied. true Church is as we faie, it maie be proued by that notable example of our Father Abraham. For he at such time as he was in Chaldea, Abraham & heard the voice of the Lorde, and obeied him; paterne of being caled out of Hur of the Chaldeans, & the true from the companie of idolaters, he seuered church. & separated himselfe from the wicked world, both in heart, in wil, in faith, in obedience toward God, and in confession. Where-vnto the name of the Church doth fitlie agree. For, thered from as the Grecians caled that companie, which the etymoby a common crier was called from the other logie of the people, to heare the minde of the Senate, Church. à Churche; so the Apostles take the Churche of Christ for that companie of men which by the preachers of the worde are called from the kingdome of Satan to the hearing, and folowing of Christ, and to the seuering and separating them-selues from the wicked world, and swarmes of the reprobate, both in heart, wil, faith, obedience towardes God, and in confession. So that whosoeuer dissoineth himselfe Who a from the prophanitie of the worlde, and by member of faith ioineth himselfe to Christ with a purpose the church truelie to serue him, he is à member of the C'urch, and a partaker of al the good things of Christ.

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CHAP. 12.

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And although greate is the weakenesse of al men, and manifolde flames of wicked affections do often arise, yea in the verie godlie, against which in spirite theie doe contend: yet he abideth in the Church, & is holie, whofoeuer keepeth faith & à good conscience, or à good purpose. For as the conscience beeing wasted, shipwracke is made of faith: so where there is a good conscience, there is faith, by which we enjoie the most excellent of al treafures, euen the righteousnes of Christ, where-No respect bie we please God. Neither must we thinke vpon anie difference here either of nations,

of persons

before God. persons, or sexe. For faith maketh al alike, as touching the right of the kingdome. although divers and fundrie be the giftes: yet setue theie al for the vnitie of the Church.

This vnitie of the true Church gathered out Vnitte of gate vnto eur of manie and fundrie nations, as it were into the Church was it wel fai like unto a one house or familie, is excelentlie shadowed worlde are un pome-graby a Pome-granate tied to abel. For as in the mais. were happilie? Pome-granate vnder one outward barke maunhappie, but 1 nie granes are inwardlie vnited-together : fo comparech th infinite people of the Church are couered vn-Chapter. For der the vnitie of the Church, the which agree though it be together through true charitie, albeit in giftes and tempest and caling their are distinguished. The bel because the annexed fignifieth the voice of fuch as preach which it can the Gospel, wherebie the members of he bide... safe Church are gathered as it were into one bodie. do beate vp This

109 of the 84. P salme. CHAP.12. VER. 7

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This true Church, seeing it is the taberna- 2. God the cle of the Lorde of Hostes, is gouerned, and & the proprotected by him, fo that the gates of hel, teffor of the that is, the counsels, snares, and batteringes true Church whether it be of the worlde or of the diuel, cannot preuaile against the same. The Church The Church in deede, compared to that huge companie of a smal flock the reprobate and damned diuels, is but à ve- in compari. rie litle flocke: yet continueth it vnmoueable son yet vnagainst the force and power of all aduersaries whatfoeuer. For notwithstanding manie citizens of the Church be murthered, and put to fundrie tormentes, yet is not the Church abolished therbie, but in death it selfe theie get the victorie while their keepe their faith and confession. For precious in the sight of the Lorde Pfa.116,15 is the death of his Saintes, as that which is the gate vnto euerlasting blessednesse. Therefore was it wel saide of Augustine, The men of this worlde are unhappilie happie: but the Martyrs were happilie unhappie. For their were for a time unhappie, but happie for euer. The Prophet Isaiah The church compareth the Church to an Iland, in his 2, like an I-Chapter. For as an Iland placed in the sea, al-land in the though it be beaten with many a cruel storme fea, and tempest that arise, yet abideth inuincible, because the Lord hath set à bound to the Sea, which it cannot overpasse: so the Church abide... fafe notwithstanding manifold storms do beate vpon the same. For the Lorde of Holtes

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CHAP.T2. Hostes defendeth and protecteth it, who wil not suffer tyrants to vse more crueltie against y same than it can wel indure, or shalbe good for it. As often therefore as we heare, how the tyrantes of the world doe spoile the Church, and murther the members of the same, let vs comforte our selues with this cogitation, the Lord of Holtes can not forfake his tabernacle, which he hath made, but wil by his divine power and presence desende the same : and withal praie we vnto this Lorde, that he wil not fuffer vs to be tempted aboue that we be able to beare.

3. The true the Lorde.

Moreouer this Church, as it is gathered by church, har- the word of God: fo wil it faithfulie reteine y the word of Charles alone is to be harkened ynto in the mi-Christ alone is to be harkened vnto in the ministers of the Gospel. And that is it which the John. 10,27 Lorde him-selfe doth faie: My sheepe heare my

5. voice: for theie knowe not the voice of strangers. This is a special note wherebie the Church of Christis distinguished from other assemblies.

By whiche we are admonished to shunne false-christes, and false-prophetes euen as we would the verie divel him-felfe. For this alwaie is the scope of Satan, namelie that, despising the voice of the Lorde, we should hearken vnto him. For, as he enuironed our first parents by sophistrie, and depravir the worde of God: fo alwaies he laboureth to en-

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of the 84.P salme. CHAP.T2. VER.I. trap the Church: after the same sorte, and maner. And therfore it standeth vs vpo aboue al to liften-vnto the voice of our sheepheard, despising the voice of strangers, by whom the diuel speaketh. So then when the Papistes doe bid vs to heare them, let vs answer that Christ our shepheard hath commanded to heare his voice onelie, and to content vs there-withal. This voice of our shepheard is comprehended in the writinges both of the Prophetes and Apostles, and that not obscurelie, but plainelie, as touching the ground of our faluation. When the Pope doth bid thee to cal vpon faintes; shunne him as the serpent which by his lie calt our first parentes vnto the death. For it is contrarie to the wordes of our sheepeheard who faith: Thou halt worship the Lord thy God, Matt. 4. 10 and him onelie shalt thou serue: Againe, Cal vpon me in the daie of trouble, and so of the rest. For a godlie minde is neuer at quiet vnlesse it heare this voice, and be truelie persuaded, that thus faith the Lorde of hostes.

Againe, this Church, for somuch as it harkeneth onelie vnto the voice of the Lorde of 4. The mue Hostes, it cleaueth to him, and obeieth him & Church obei none beside. Others folow other masters, some onelie. cleaue to worldlie riches and pleasures; manie are carried-awaie with the tempestes of their owne affections, that their make smal account of the Church of Christ: but the true

Church

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112 CHAP.12. The first pare VER.T. CHAP.12. looke not i Church possesseth all the treasures of riches asforthe in Christ alone, for which cause it cleaueth-to which their and obeieth him it knoweth howe it was faide fantlie in t Mat 23,8. of their master, Be not ye caled Rabbi, for one is thinke how your doctor, to wit, Christ. To him alone therfore mer, wherin it feeketh, according to the wordes of the faith & cont Pfal.73,28 Church in the 73. pfalme: As for me, it is good Pfalmift tru for me to draw neare to God: I have put my trust in to drawe neer the Lord God, that I maie declare al thy workes. felues from But feeing others that are not in the Church cing of confe of God, to their certaine condemnation doe aremost mi folowe other masters, theie do more and more confessionis estrange them-selues from God, as in the same Pfal.73,37 Pfalme is faide : Loe theie that with-drawe eng, With the themselm from thee shalperish: thou destroiest at oulnes, and wit faluation: F them that go a whoring from thee. But what is it carnelt coma to cleaue vnto the Lorde of Hostes? It is by faith to be espoused, and by hope, confession, Belides, fo and obedience according to his worde, to be thetabernacl To cleane doubtles the ioined to him. For as by faith we recease him, unto the Andtherefor Lorde of as our beloued spouse, and are ioined co him: bostes, what; So by hope, & confession we continue in him tearmed the t as it we depending to a trustie anchor. Hitherto belo that ye are the Where of we are carried-into his commendaof God dwellet tion, esteeming of al thanges of no price in respect of the obedience we owe vnto him. temple of God, ple of God is bo Therefore when the godlie for confession maic be gath of the Gospel are compelled to change their Church is; v aboade, and see their substance to be seedvpon, let them take consolation from honce, & befame; hor looks

Early European Books, Copyright © 2010 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 839 8°

VII of the 84.P salme. CHAP.12. afures of rich looke not for such vpon the present worlde, ife it cleaves as for the vert, the joicful event to come, lowe it was like which their shal find if so be their abide con-Rabbi , for our stantlie in the faith and confession; let them m alone therfor thinke howe there shalbe à righteous judgemet, wherin as theie, that cleaue to y Lord by e Wordes of the ls for mest is soil faith & confession, shal finde the words of the Pfalmist true, saying, As for me it is good for me Pfal. 73,28 bane put my trufii to drame neere to God: so such as turne themclare al thy works selues from God by incredulitie, and renountot in the Churc cing of confession, shal crie-out howe their indemnation do are most miserable: let them thinke howe o more and mor confession is necessarie, according to this sai-God, as in the fan eng, With the heart man beleeueth unto righte-Rom, 10,10 ie that with-way ousnes, and with the mouth man confesseth vnto ille: thou destineti faluation: Finalie, let them thinke, this is an bee, But what is carnest comandement of God, Flie froidolatrie. 1.Co.10,14 Hoftes? It is Besides, for so much as this true Church is hope, contelled the tabernacle of the Lord of Hostes, it hath in Church his worde, to b doubtles the Lorde of hostes dwelling inher. the Lord of we receauchin And therefore not without good cause is the hostes doth re ioineucohm tearmed the temple of God in the Scriptures. continue in his Hitherto belongeth that of Paule: Know ye not The Church trustie anchor. that ye are the temple of God, and that the spirite is the temhis commende of God dwelleth in you? If anie man destroie the 1. Cor3. 16. es of no price i temple of God, him shal God destroie. For the temwe vnto him. ple of God is bolie, which ye are. Hence therefore e for confellin maie be gathered how greate the glorie of the to change the Church is; what puritie is required to be in ce to be the fame; how religiously it should serve God; fromhuch

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The glorie of the Church surelie is verie great, in that the heauenlie wisedome, that is, the word of God is committed to her; in that God heareth her praiers; and protecteth her continualie; in that the hath alwaies bininuincible, notwithstanding all her afflictions, and troubles; in that she hath bin famous both with prophecies, and miracles; in that the hath excelled with manie heroical virtues; finalie in that she is appointed to be the heire of eternal life.

Nowe at the greatenesse of this glorie none can sufficientlie wonder. And vet it is more wonderful than al this, that the divine maiestie, to wit, the Father, the Sonne, & the holie Ghost, doth vouchsafe to elect, and to consecrate the heart of man for their habitation, and there to dwel, according to the pro-John. 14,23 mile of Christ : If ame man lone me, he wilkeepe my worde, and my father wil lone him, and we wil come unto him, and wil dwel with him.

See nowe what a great difference there is between the betweene the Church of God, and other afsrue Church semblies. The Church of God, is the Temple of God: but other assemblies are in deede the houses of diuels. As therfore nothing is more delectable, nothing more cleane, nothing better, nothing more holie than y is: so there is

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Difference and other aßemblies.

of the 84.Pfalme. VER.t. CHAP.12. reparedforthe nothing more abhominable, nothing more filmple of God. thie, nothing worfer, nothing more prorch furelie is we phane than these assemblies are. Not without e wisedome, the cause then did Dauid with great admiration nitted to her inn breake into these wordes, Glorious thinges are Pfal. 87.3 and protected spoken of thee, O cuie of God. The consideration of this glorious condition of the Churche hath alwaiesbin should be a good cause to stirre-vp al men to e all her affin ioine thefelues vnto the Church of God. But, both bin famous alas, such is the blindnes, such is the foolishnes acles in that fish of mans hart, that verie few are moued with § oical virtues; fo glorie of the Church, and manie taken with to be the heiren pleasures, delightes, riches, and promotion, can no whit beholde this glorie. tenelle of this What puritie is required to be in the The puritie wonder. And re Churche, maie appeare in that the is taken- of the for, and called, The holie Temple of God. For Church. her the Sonne, & as a Temple made by man, and confecrated to lafe to elect, and God, should be cleare from idols, and al vnman for their ha cleannesse, that men therein maie meete synecording to the cerelie to ferue the Lord, through faith accoren lone me, he ni ding to Gods worde, for which cause our Sa-Hone him, aidne uiour Christ caste the biers and sellers out of el with him. the Temple of Ierusalem, saieng, Mine house difference then shalbe caled the house of praier: So euerie Chri-God, and other 13. stian, that he maie be an holie Temple of God, is the Ten God, must be separated from the prophane lies are in deed Gentiles, & haue no place for idols & vncleare nothing is nes within him, that al the powers both of his leane, nothing mina & bodie maie colent trulie, & syncerelis an y is: fother

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to serue the Lorde God; and finalie that with vnfaigned repentance he maie throwe-down himselfe before the Maiestie of God, and rifeagaine through confidence in the gratious promise, & so in the feare of God by mortification of the flesh, and quickening of the spirite goe on forwarde dailie more and more. vntil he attaine vnto the marke he shooteth at. And although none can be cleare from al finne while he liueth in this world, as aboue al-How we are so I have touched: yet who so reteineth faith and a good conscience, is judged pure & holie

bolie and pure in this dife.

before God, and that in two respectes. First by the imputation of the holines of Christ:secondlie by inchoation of obedience. Wher-ofit is, that in respect of the vngodlie, & vnpenitent persons, the godlie before God are counted for moste holie, for most pure, and perfect without al spot or wrinckle. For God imputeth not the remnants of finne vnto them, but looketh-vpon them as their are cloathed, and adorned with the righteouines of his sonne Iesus Christ.

The holie Peruice of God in the Church.

Service of God, what;

Nowe, the Church being the nolie Temple of God, God is necessarilie to be served in the same, and that purelie, and holilie. And this feruice is a worke commanded of GOD, done through faith, principalie for the glorie of God. Then that this service mare be pure & holie, it is required first of all that the worke

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of the 84. Psalme. VER.I. CHAP. 12.

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of the service be holie, that is prescribed by the word of God, and infected with no humane, or diuelish additions. For so the Lorde by the Prophet Ieremie, doth faie: Walke in my commandementes, and not in the commandements of your fathers. And that the workes commanded by men are not the service of God of theselues, the Prophet Isaiah teacheth when he faith: In vaine their worship me, teaching for do- 1fa. 23, 13. Etrines mens preceptes. And Paule in plaine Matt. 15,90 wordes condemneth al fuch traditions of man. 1.Cor.7,23. Hence therfore let vs conclude a most certain Colos. 2, 20. rule. No seruice pleaseth God, but what he

ordeineth, & commendeth to vs in his word.

Secondlie vnto the pure and holie service of God, it is required that the minde and conscience of the worker be holie and pure. For when the minde is vnpure, it is abhominable whatfoeuer a man doth, although to outward shewe it seeme to be a right holie worke exacted by the lawe of God; and although there be greate vie therofamong men,according to that of Paule vnto Titus, Vnto the pure Titus. X. 150 are al thinges pure, but unto them that are defiled and unbeleeuing, is nothing pure, but even their mindes and consciences are defiled. These professe that they know God, but by works their denie him, & are abominable and disobedient, and unto eue- Home faith rieg dworke reprobate. And how the minde dosh pural of man is made pure by faith, it is manifest. For the bears.

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All.15,9. by faith, as witnesseth the Apostle, the heartes be purified, not because faith of it selfe can doe fo, but for that by faith the bloud of Christe is applied, by the sprinckling wherof our hearts be cleanfed from dead workes. Thirdlie that the service of God maie be holie and pure, it is required, that the end of the worke be pure and holie, that is, that without al hypocrifie, with a simple heart thou set the glorie of God before thine eies, that is, that thou do whatfoeuer thou doe, onelie because God hath commanded the same to be done, who thie minde is, with al thine affection, mind, wil, and life to glorifie. A worke so done, is a pure and holie feruice of God. And although the worke it self be apparent for the most part, & in veies of men, verie base: yet it is a spiritual service of God: because it is the work not of v flesh, but of the spirit, before which is proposed the glorie of God. And that theie, who shal violate this holie temple of God, shal not escape scotfree, this threatning of the Apostle doth declare, If anie man doth violate the Temple of God, him wit God destroie. But this Temple is violated by idols, and vncleaves, that is by errone-1.Cor.3,17 ous doctrine, superstitious worshippinges, schissine, by wickednes and prophanes of life : who fo is guiltie of anie one of these vices, doth violate the Temple of God. What Cien

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CHAP. 12. of the 84. Pfalme. VER.I.

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the doctrine of the Gospel with § dreames of Monkes; who bringeth infinite superstitions into the church; who parteth a sunder § unitie of the Church by the manifolde orders of Friers; who winketh at the monstrous impuritie of Clergie men by using no discipline; & who is an example himselfe to al the worlde of

wickednes, and vnholie conuerfation? Furthermore by the name of Tabernacles, 6. The true we are put in mind of the Churches peregri- Church in nation, and wandering from one place vnto a- is in exile nother, vntil the come vnto her true countrie. and banish-For as tabernacles or tentes of war, be remo-mene neuer ued hether and thether : fo the Churche of at roft. GOD in this life hath no sure, and quiet a of the babode, but often is compelled to change her of the feate. This pilgrimage, wherebie in deede eue- church read rie man, as Augustine doth saie, is à pilgrime in more afterthis world, doth admonish vs of sin, which is ward, chap. the cause of this peregrination. For, because of 1 pars. fin we are cast with our first parents out of Paradife into the land wherein we soiorne. So y we are removed from Ierusalem, y is from the Ierusalem fight and fruition of peace, into Babylon, that Babylon, is into confusion, & exile wherin we wanderabout far & wide. And although we are al pilgrimes: yet the condition of al men is not like. Sundrie For some are quite out of the ware into their kindes of coutrie, & some are in y readie way. For whoso frangers. bel eth not, is neither in his countrie, nor in y Wale

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waie there-vnto. And he that foiourneth, and walketh by faith, is not yet in his countrie, but for al y is in the right waie. This was it which Heb. 13,14 the Apostle saith, We have not here à continuing cnie:but we seeke one to come. As therefore they, who often are enforced to change their feate in iorneieng, must suffer manie troubles, and quietlie put them vp : so the Church of God in this worlde shal neuer be free from trappes, and troubles both of men and diuels, folong as it wandereth in the darke vales of this life.

Therefore we are to walke warilie in this pilgrimage, and to beware of the snares of false doctrine; of prophanes of couerfation; of wondering at nouelties; leaste beeing taken with the inticements of this worlde we forget our countrie, and reiect the same in respect of our exile: as manie of them did, who being carried-awaie into the captivitie of Babylon, refused to returne thence into their native countrie. In al hardnes and adversitie let vs comfort our selues with hope to returne one daic into our countrie againe; and although we are in bodie absent, yet in minde let vs be present in heaven with our capitane; and as Paule ad-

Phil 3, 21. monisheth, Let our connersation be in heaven, from whence also we looke for the Sausour, enen the Lorde lesus Christe; finalie let vs beare in mind how y Church in this pilgrimage is 90uerned by the prouidence of God, who wis fee

he hath pron of the worlde. Finalie, fee trie, and tend heavenlie ler this hard pilg nightlie, that l length happil For as the cap Moles, conduct through the brought them lesus Christe Church into th 15 he testifieth waie, the trueth rustine doth fe

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CHAP.12. of the 84. Pfalme. VER.10

y no rage either of Satan or of anie limme of his shal veterlie destroy the same. For as God was alwaies in the tabernacles of his people in the wildernesse, and miraculouslie did foster, and defende them: So Christe, our capitaine wil neuer be from his Church, according as he hath promised, I am with you until the ende Mat. 28,20

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Finalie, seeing the Church is in a strang co- 7, The true trie, and tendeth home-warde, that is to the Church folheauenlie Ierusalem, it standes her-vppon in capitaine this hard pilgrimage to followe her capitaine lefus Christ. rightlie, that by his direction she maie at the length happily attaine vnto her desired home, For as the capitaine of the people of God, Moses, conducted the Israeltes out of Egypt through the red sea; and after him Ioshua brought them into the promised lande: So Jesus Christe, and none else, shal bring his Church into the celestial countrie; according as he testifieth of himselfe, saying, I am the waie, the trueth, and the life. And albeit Au- lohn.14,6. gustine doth featelie interprete that saying of Christ, when he saith, He was the waie not erring; the trueth not deceiving; the life not failing; the waie in example; the trueth in promise; the life in remarde: yet for somuch as this affeueration containeth manie good lessons, & comfortes I wil expounde the same somewhat more plainelie, & at large.

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These three thinges are diligentlie to be distinguished, The waie, truth, life. Whereby first of al generalie is signified, howe Christe alone is the beginning, middle, and confummation of our faluation and happinesse: and therefore, that workes neither going before faith, nor conioined with faith, nor yet folowing faith, doe merite faluation, and happines. Then particularlie the manner would be gathered out of the scriptures, how Christ is the waie; how the truth; and how the life.

How Christ

Howe therefore is Christ the way? He is is the waie the way both by doctrine, and by merite, and by doctrine. by example. By doctrine, in teaching vs those thinges which tend vnto our faluation, accor-

ding to that of Iohn, No man hath seene God at anie time: the onelie begotten sonne of God, which is in the bosome of the father, he hath de-

1. Cor. 1, 30. clared him: and Paul faith, Tefus Christ of God is made unto us wisedom. For this eternal sonne of God hath alwaies beene prefent with his Church, and by his spirit instructed the Pro-

2.Per.1,21. pheres touching himselfe as witnesseth Peter. And therefore whoso abideth in the doctrine of Christ, abideth in the waie of saluation: but he that wandereth from the doctrin of Christ, runneth headlong into the way of perdition. So then let our onely care be, to imbrace, and defend the synceritie of the Gospel, setting-apart al danger either of life, or goods. And let

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vs know, y he was true of his word which faid He that loaseth his life for my sake, shal saue it.

How is Christ the waie by merit? Because Home Christ he alone by the obedience of the crosse hath clenfed vs from sinne, and imputeth to vs his obedience whereby he hath fulfilled & lawe, that we may be couted righteous before God, as though we our selues had fufilled the same. And this is it which Paul farth, Christ is the end Romano, 4. of the law for righteousnes vnto euerie one that beleveth, that is, Euerie one that beleveth, hath as much as the law requireth, namelie righteousnes performed by Christe, but through grace imputed vnto him; which thing the Apostle at large expresseth by a comparison, where he containeth the summe of his meaning in these words, As by one mans disobedi- Rom. 5, 19. ence many became sinners: so by the obedience of one, many are made righteous. And Augustine to the same effect doth saie, Our sinnes he hath made his sinnes, that he might make his righteousnes to be ours. Of this merit of Christ they truelie doe participate, who confesse, and bewaile their offences, and by vnfained repentance do flie vnto the mercie of God, offered without respect of persons to so many as beleeue. For the beleeuer is clenfed from fin by virtue of v facrifice of Christ; is endued with Chris his righteousnes; & receaued gratis vnto euerlasting life, y is in one word, is iustified. For

Mar. 10,39 Luke.9,24.

is the waie by meris.

124 CHAP. 12. The first part

For instification is nothing else but an absoluing of the beleeuing man from finne; an imputing of the righteousnesse of Christ; and a free accepting vnto euerlasting life for Christ his fake. And who foeuer shal patch his owne merite with Christs, as either à part, or à cause, or consummation of rightcousnesse, is doubtlesse out of the waie, according vnto that of Paul vnto the Romanes, Being ignorant of the

Rom. 10, 3. righteousnesse of God, and going about to stablish their owne righteousnesse, they have not submit-4. ted themselves to the righteousnes of God. For Christ is the ende of the lawe for righteousnesse unto enerie one that beleeneth. bide we in the way of Christ his merite, least with the vnbeleeuing Iewes, and idolatrous Papistes we vtterlie forgoe righteousnes, and faluation.

Christ home she maie by example,

Howe is he the waie by example ? In proposing himselfe for à paterne of godlines, according to that; I have given you an example, Iohn.13,15. that ye shoulde doe, euen as I haue done to you. 10h. 13,24. Againe; Loue ye one another, as I have loued you. 30h. 15, 12. I am the light of the worlde, he that foloweth me, Joh. 8, 12. Shal not walke in darkenes, but shal have the light of life. Nowe he doeth followe Christ, who both embraceth his doctrine, and resteth vppon his merite, and placeth the example of

Christ, as a light, before him. Then by doctrine Christ doeth Muni-

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125 VER of the 84. Pfalme. VER.I. CHAP.12. se but anabis nate the minde, that he may shewe the father; tom finne, ania by merite he doeth iustifie; and by his examof Christ: and ple prescribeth à rule to line by: so that instlie ng life for Cha he deserueth to be called the onelie waie of al patch his own faluation, and happines. Howe is Christ the trueth? He is the truth, christ how rapart, or a carl both in fulfilling the prophecies; and in per- she sruch. oulneffe is don't than voto that d forming promifes; and finalie in giuing true libertie and freedome. For firste al the proeung ignorant of th phecies of the prophets, and figures of the ring about to field e) base not subsiulnes of God. Fo ve for right confuct Whereforea gures, Christ in trueth hath fulfilled. A his merite, lest and idolation e righteoufasas example lapro

olde Testament are fulfilled in him, according vnto that of John: The lawe was given by Mo- John, 1, 17. ses, but grace and trueth came by Iesus Christ: that is, what Moses hath shadowed by fi-Againe he doth constantlie kepe promise. He hath promised to be with his Church, & he giueth an euident token that he is present by his wonderful preserving y same amiddes Mat. 28, 20 the rage of Satan & his limmes; He hath pro- Mas. 16,12. mised that the gates of hel shal not ouercome the Church, which promise he keepeth faith-

fullie. Finalie he is the trueth also, in giving true libertie. Hitherto is that of Iohn, If yee con- lohn. 8, 31. tinue in my worde, ye shalknow the trueth, and the 320 truth shal make you free: that is, of the servants of sinne, he wil make you the free sonnes of God, so that sinne can have no more power

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126 CHAP.12. The first part VER.I. CHAP.12. parifon bety 36. in the same chap, is said, If the sonne shal make you free, you shal be free in deed. And the sonne life of grace love of the ! maketh free, when he endueth man with his isverie short spirit, according to the faieng, Where the Spirit ginning of it of the Lord is there is libertie. the shape, an Howeis Christ the life? By regenerating, Home Christ lent life hath is the life. fanctifieng, and glorifieng. By regenerating, continuance because through his spirit he regenerateth vs The fashed of into new men. For through beleeuing, we by Christ the fent life hath life by rege- à certaine secret blast, and working of the spinerating vs rit of Christ, are borne the children of God, life of grace, Ishn, 1, 12. according to that faieng, He gaue power to be God, hath th the sonnes of God, even to them that beleve in his and continue mral life: but name. The greeke word in that place fignifieth not so much à power as à preheminence. as witnesseth And therfore Nonnus did aptlie expresseth it excluded out ive cuinv men, that is , a celestial honor or preheis entered int minence. Howe this new spiritual nativitie fore hencefor commeth to passe, Christ teacheth, John. 3. gaine, deceau John. 3, 8. The wind blometh where it lifteth, and thou heacluded out o rest the sounde thereof, but canst not tel whence Againe, it commeth: so is everie man that is borne of the For the reger spirite, that is, As nothing of the wind is perthe power of ceiued, but through the blaft and found: fo we are mortified be regenerated after an hidden forme whe we Spirit. For fo beleeue, but that regeneration is perceaued al we which h through the power, and working of the holy have beene b spirit in the man regenerate. A notable token ried then wit of this newe regeneration, is Baptisme. Furlike as Christ thermore here woulde be confidered; se co-

127 CHAP.12. of the 84. Pfalme. VER.1. he sonne shalm parison betweene the life of nature, and the Life of nad. And the for life of grace, the more to stir vs vp vnto the ture, and eth man with loue of the life of grace. The life of nature grace. 15, Wherethe fin is verie short: but the life of grace is the beginning of immortalitie. As an image, hath By regeneral the shape, and not the substance: So this pre-. By regenerate fent life hath nothing permanent, nothing of continuance. And therefore Paul doeth faie, he regenerated th beleeving me The fashed of this world goeth-away; for this pre- 1. Cor. 7.36 sent life hath manie sudden changes: But the working of the fa life of grace, wherebie we are the sonnes of e children of Go God, hath the thinges which euermore abide He game power to and continue. The present life, is caled à naem that beleve no tural life: but the life of grace, is à diuine life, that place lignific as witnesseth the Apostle. The present life is s a preheminent excluded out of Paradise: but the life of grace aptlic expressen is entered into the spiritual paradise; whereial honor or prehi fore henceforth beware we of trappes, least afoiritual natiun gaine, deceaued of the old serpent, we be exteacheth. John cluded out of Paradife. ifteth, and thouber Againe, Christ is the life by sanctifieng. Christ she' caust not tel uban For the regenerate more and more dailie by life by fanthe power of y death & resurrection of Christ History vs. that is borne of la f the wind is per are mortified in the flesh, and quickened in § Fand found:form spirit. For so saith y Apostle, Know ye not, that Rom. 61, 3. len forme when al we which have ben baptized in to Iesus Christ, have beene baptized into his death? We are buion is percent ried then with him by baptisme into his death, that rking of the m like as Christ was raised-up from the dead by the A notableto elome Baptitme. fidered 1.

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This mortification and this quickening, be partes of sanctification, whereunto the A-God in man postle testifieth we are called . This sanctification or separation of man from the vncleanesse of the gentiles, through the mortification of the flethe; and coniuction of him with God through y quickening of the spirit. is y renuing, or repairing of the image of God in man. Wherefore as the image of Casar in coine, putteth men in minde what is due to Cæsar: So this image of God, doeth admonish man, what he, bearing this image of God, oweth to God.

Christ the life by glorifieng Us.

Last of al, he is called the life by glorifieng. For by his owne power he shal raise vs vp, & being vp-raifed, he wil endue vs with immortal glorie. For they are both the benefites of Christ, to wit, both the raising-vp of the dead and the giuing of eternal life, wherein wee shal be conformable to him worlds without end. This likenesse of the Church with Christ which is the conjunction, and knitting of him with God, is mans perfect felicitie, yea and the ende of man. For if that be mans ende, which maketh him perfect and blefled, fo

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129 of the 84.P salme. CHAP.12. VERILO To shoulde mel that he shal neither want, nor wish any thing, ie fleshe is min and is therefore named the ende, because it vertue of Chi pertaineth vnto the last, and most perfecte; is quickened in the the most perfect state of man in the eueris refurrection. lasting life, shal be y conformitie with Christ, d this quickening wherein man shal abide blessed for euermore. , whereunto the Sith God hath made man for this end, he vnlled. This fanchi doutedlie wil haueal men to attaine vnto man from the p this end, according to this faieng, God wil that 1. Tim. 2,4. through the mon. almen shal be saued, and because he wil the deoniuction of him end, he wil also the meanes vnto the end: and tening of the foir therefore the Apostle addeth, God wil that al the image of God men should come unto the knowledge of the truth. For without this meane none can come vnto image of Calain the end. Therefore seeing the ministerie of inde what is due to the Gospel is appointed for this ende, who God. doeth admofeeth not howe necessarie, howe divine, and this image of Gol howe louelie it is! Who fo truelie putteth this ende before his eies, wil not easilie be terrified e life by glorifier from the confession of the Gospel by anie That raife vs vps threates, and afflictions of Tyrantes. ue vs with immo Let this then suffice to be spoken touching h the benefites of the true Church. Vpon the third verse, God ng-vp of the deal willing, we purpose to entreate, of the triple fe, wherein wer State of the Church, to wit, vpright, troubled, worlds without and exiled. Also of the inward and external urch with Chi notes of the true Church. And vpon the fixte knitting of his verse we wil discourse of the crosse, and of the elicitie, yea and comforte of the Church ynder the crosse. it be mansende and blehou. CHAP.

130 CHAP.13. The first part

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CHAP.

The cause whie the Church is so beloved, and amable to the Lord of hostes.

Aboue cap. IT followeth nowe that we shewe, which I proponed in the thirde place, whie the 3. Pag.9. Church is so louelie, and amiable in the cies of the Lord of hostes.

The cause of this love is not founded in vs. but in the Lorde of hostes himselfe, as Paule Mat.3, 17. Writing vnto the Ephefians, doth faie, hath loued vs in the beloued, and God the father gaue this voice from heaven, This is my beloued sonne in whome I am wel pleased. Euerie one therefore who is in Christ through faith is beloued of God, and become amiable, in respect of the goodnes, that is the righteousnes, and bewtie, that is the holines of Christ, communicated vppon him. For these two thinges, to wit, goodnes and bewtie do allure the mindes of men to love them who are endued therewithal. The Church then is loued of God in the beloued, and that by reason of the societie which yChurch hath with Christ. Now for the better understanding what kind with Christ. of societie it hath with Christ, for which the Church becommeth so amiable to the Lord

Societie

VER 13 I of the 84.P salme. CHAP.13. of hostes, certaine degrees of fellowshippe which men haue with Christ both God and urch is lo beman, would be confidered. le to the Generalie men haue a double societie with Christ, the one whereof is not healthful, the other healthful. Of the vnhealthful Vnhealthful focietie, there is a threefolde fort. The first societie of ve thewe, which how manie. is of nature onelie, that meane whereby men fores. e place, which are conioned with Christ by the communion migble in the eigh onelie of nature, as are al nations which know not Christ, the infidel Iewes and Turkes. not founded in The seconde is of nature, and of outwarde himselfe, as Paul professió onelie: when as besid natural societie ns, doth faie, outward professio of Christian religion, isioi-, and God theh ned; fuch is the felowship of y vngodlie, who neatten, This is n faine thefelues for Christians. The third is of wel pleased, Even nature, of outwarde profession, and of the sahrift through fa craments onlie. This societie is of hypocrites, ecome amable, who beare à color of holines without à liuenat is the righteon lie confidence in Christ. holines of Chri The healthful fellowship with Christis Healthful n. For these th that, whereby men are associated to Christ, societie of nd bewtie do alla trough participation of the spirite, and ap-how manie them who are or plication of the benefites of the Mediator; and forces. urch then is low this also is of three fortes. The first is of na-Ze. that by reason of ture, and of inward conjunction onelie. Herehath with Chri by are they conioined to Christ who belceue nding what kin in Christ, but yet are not knowne, as are mait, for which nie boar in Turkie, and vnder the Pope. The able to the Lo seconde is of nature, of inwarde conjunction, and

CHAP.13. good thinges The first part VER.I. CHAP.13. ie it is meet and of outwarde profession onelie: such was price and estir that of Cornelius before he was baptized. foreal worldli 3. The thirde is of nature, of inward conjunctiand precious. on, of outwarde profession, and of the facrawoulde be had mentes also: And this is the most perfect, such owne default, is the communion of the godlie in wel reforthe fame. Thro med Churches. it.when we w This focietie of the Church with Christ orin meditatir maketh her to be most louelie in the fight of males of god the Lorde of Hostes. And therefore David ing, frequen not without cause brake into this admiration, forth. For ther O Lorde of hostes, how amable are thy Tabernamed, and ma Num. 24, 6. cles ! And Balaam, Num. 24. How goodlie are his communic thy tentes, ô Iaakob, and thy habitations,ô Israel! Through th As the vallies, are they stretched-foorth, as garame, when eit dens by the riners side, as the aloe trees which the pocrisie, or ty Lorde hath planted. For when the Prophet people, or by with corporal eies did behold those outward awaiethe confi tabernacles, by a prophetical spirite he was this heavenlie! carried into the contemplation of the beautie of the Church of Christ, which in deede ther manie that is goodlie and amiable to God, in respect of formanie ther defending this her conjunction with Christ, in whome all whey were bo which beleeue, are both righteous, and holie, infrom the fa and beloued of God, and abound with al spiherevnto: fue ritual giftes, looking for that bleffed inheri-Let it be ha tance, whereof they have for a most certaine netie of men earnest penie, the holie spirit. Seeing then this fellowship with God in oppoured cue Christ, and through Christ, is the ende of good

CHAP.13. of the 84. Pfalme.

VER.I.

good thinges, yea and mans foueraigne felicionelie: fuch w tie, it is meete that we have the same in hie ne was baptized price and estimation; yea, and preferre it anward connect. fore al worldlie things be they neuer so deere, , and of the fam. and precious. Here therefore verie great heed e most perfect, sub woulde be had, that we neither through our odlie in wel refin owne default, nor through others, doe forgoe the same. Through our owne default we leefe it, when we waxe flothful, either in reading, Church with Chil or in meditating of the worde; or in the exuelie in the fight of nd therefore Dan ercifes of godlines, as in praier, thankef-giuing, frequenting the facramentes, and fo-

forth. For thereby the spirite of faith is queched, and man ful shamefulie falleth from

this communion.

Through the fault of others wee leefe the same, when either through sophistrie, or hypocrisie, or tyrannie, or frowardnes of the people, or by offences vanquished we castawaie the confession, and breake the bande of this heauenlie societie; and chuse to folow rather manie that are wicked, than a sewe good. For manie there have beene, which for not defending this fellowship with ssuch a zeale, as they were bound to doe, have vtterlie fallen from the same, and neuer returned-againe therevnto: such were Cain, Judas, and Saul.

Let it be had in minde how cursed the societie of men with the diuel, is, for whom are

appointed euerlasting punishments.

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CHAP.14. The first part

Hereby nowe it maie be gathered, whie Dauid so longed for the tabernacles of the Lorde of hostes, as in the second verse it soloweth.

CHAP. 14.

A description of the love of the Church towarde God; 2. The sundrie significations of the heart, and
fleshe.

Verse 2. My Sovie Longeth, Yea And Fainteth For The Covertes Of The Lord; Mine Heart, And My Flesh Have Rejoiced In The Living God.

In this verse is shewed, howe the Church shoulde be affectioned towardes God. For Dauid by his example here teacheth, howe greatlie wee are to couet societie with the Church of God; that with true and spiritual ioie, we maie reioice in the liuing God.

Beholde here a most goodlie order of the cause, the effect, and ende. The first verse setteth before our eies the soueraigne happines,
namelie sellowship with God himselse; this
seconde commendeth vnto vs the desire of y
cheisest selicitie in a goodlie example. For by
nature we are so framed, that vnto the good
which

istheende, bo thedefire. In doeth often th Thane had as g fimonies, as in monies are my o worne awase by precepts continu bane failed in w the sust promise. doeth verie liu As the Hart bra panteth my Soule feth for God, es I come, and app Therefore as th purfued of dog and drines, wit waters: fo the exile, ful earnet of the Church deth, and praise that living fou whence true li drawen. From te,nor fubst Whe efore

CHAP.14.

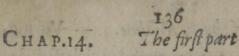
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VER. 2.

VER 135 of the 84.P salme. CHAP.14. VER.20 be gatheredah which we knowe we are caried with ful deabernacles of fire, & couet after felicitie with al our strength cond verfeit that we maie enioie the fame; which enioieng is the ende, both of the knowledge, and of the desire. In the 119. Psalme, the Psalmist doeth often shewethis desire, when he saith: Pfa 119,14 of the Churchia I have had as great delight in the maie of thie testimonies, as in al riches. Againe, Thie testi-24. monies are my delight, Againe, My foule is even worne aware by reason of the desire I have to thy precepts continualie. And againe, Mine eies LONGETH. YE 123. bane failed in waiting for thy saluation, and for THE COVETE thy sust promise. Which thing the 42. Pfalme E HEART, AN doeth verie liuelie expresse in these wordes, OICED INTE As the Hart braieth for the riners of waters : fo Pfal. 42, 1. panteth my soule after thee, o God. My soule thirsteth for God, even for the living God. When shall 2. howe the Church I come, and appeare before the presence of God? wardes God. R Therefore as the Hart, in hunting flieth being re teacheth, how pursued of dogs, & wearied by a long course focietie with th and drines, with al gredines defireth the fresh true and spints waters: so the minde of Dauid, being now in e Liuing God. exile, ful earnest lie longed-for the fellowship odlie order ofte of the Church of God, wherein v word foundeth, and praiers with facrifices are made. For Word of god he first versels eraigne happion that living fountaine is the word of God, fro a living whence true life, and liuelie consolations are fountaine. od himfelfe; drawen. From the cisternes of man, neither s the delire or life, nor substantial comfort can be fetcht. xample, Fort Whe efore let vs diligentlie note the order. VAIO IL SON For



For first knowledge goeth-before. For, as it is rightlie saide, That which is vnknowne is vndeswed. Secondarilie, of knowledge ariseth a lust not of the sless, but of the spirite, or fro faith. Thirdlie, this lust by due meanes is carried to attaine, to possesse, keepe, and to enioie the end.

Here let euerie one examine his owne hart, as by a most infallible rule, and leuel, whether he burne with such a desire, as here is described, or no; and if he perceaue that he doeth not burne with this holy defire of the Church which is the chiefest happines, then some inward light is wanting, that is, he doeth not rightlie understand how amiable this fellowship of the sainces is in God, and among the felues. Therefore let him feeke light, wherewithal his minde maie be inlightened, & the defire of his heart stirred-vp, and the darkene's of ignorance, and malice, expelled-awaie. But if he perceaue this burning defire, then let him thinke how he is moved with the holie Ghost; and let him inflame this desire within himselfe by meditating of the worde, and by earnest praier, that he alone maie be desired, who alone can fulfil the defire, that fo al the grace, which we have receased, maie be fentback vnto the spring of the right fountaine. For man naturalie doth desire, both to attaine the good thing which he longeth for, and ha-

ping attair Butthe God himle who because alfoisinfini him onlie: a feth. This d ne man: yet whose hear fections are this holie de care of the fi thing which nes, and cou would hurt, But what

CHAP.14

VER. 2.

jea and fainte is wearied, lu holie desire de but it wil the time. For cothe Church. trust, and wil strength and Therefore mi wels of falua. Praise the L therefore the church therefore the L

CHAP.14. of the 84. Pfalme. VER.2.

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But the true, and found felicitie of man is God himselfe. Therefore man desireth God: who because he is infinite, the desire of him also is infinite, and cannot be satisfied but with him onlie: and having him it staieth and ceasteth. This desire, although it should be in euerie man: yet in them onlie it is pure, and holie, whose heartes are inlightened, and whose affections are purged by the light of God. To this holie desire, and longing both à certaine care of the spirite, that we maie attaine the thing which we couet-after; and à feare, warines, and courage of mind against troubles that would hurt, is annexed.

But what meaneth he in faying, He longeth, yea and fainteth? This fainting is not of one that is wearied, but one that contendeth; nor of one tired, but of one that burneth. For this holie desire caneuer be so satisfied in this life, but it wil thirst yet more after y liuing sountaine. For continualie this wil be the voice of Isa.12,2. the Church. Beholde God is my saluation, I wil trust, and wil not feare, for the Lorde God is my strength and song; He also is become my saluation. Therefore with ioie shal ye draw waters out of the wels of saluation. And ye shal saie in that daie, Praise the Lorde; and cal-vpon his name. And

therefore the Pfalmist addeth:

IS MINE

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138 CHAP.14 The first part CHAP.14. VER.2. mednes, wh MINE HEART AND MY FLESH HAVE the fense of REIOICED IN THE LIVING GOD. better state. Hartosman 17 Hat? Is not the heart of man euil, euen hand of Goo from his youth? Is not the flesh defiled? Gen. 8, 21. newe by Go Surelie the heart of man before regeneration is peruerle, stonie and harde, that is disobedifaith, accord ent, and wil not give place to the wordes of à cleane bear God. The flesh in like sorte before regeneratinuthin me, t on, is the store-house of al manner wicked aftender and c fections, wherebie it ministreth instrumentes lawes of God to the committing of al impietie and wickedfections, and nes what soeuer. How true this is which I saie, gladnes, and I wil shewe by two places of the Scripture: taine Pfalme the former whereof shal teach vs what in truand reioice in eth we are without the grace of regeneration; feare, holie, a the latter shal assigne the causes of the same. the spirite. V What we are, Paul out of the Pfalme telleth enlarged, and Rom.3, 10. Vs, when he faith: There is none righteous, no not reloicing is f II. one. There is none that understandeth; there is ing the hart i none that seeketh God. Theie have al gone-out of which divers 32. the waie; their have bin made altogether unproueie an hot, a fitable: there is none that doth good. The reason bodie;marue whie we are fuch, is expressed, where the Aleth out in a i postle vseth these wordes, I testifie in the Lord, more fubtil Ephe.4,17. that ye henceforth walke not as other Gentiles whole bodie walke, in vanitie of their minde, having their cogiappeare in 18. tation darkened, and being strangers from the life wrong toget of God through the ignorance that is in them, beas when we a cause of the hardnes of the heart. By the hardnes rest of the bo of y heart he understandeth an extreme i. .mded faying medere greened: CHAP.14. of the 84. Psalme. VER.2.

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mednes, wherebie men are not touched with the sense of their wickednes, nor couet after à better state. But after regeneration when by § hand of God the heart is reformed, y is, made newe by God himselfe, and purified through faith, according to that of Dauid, Create in me Prossino. à cleane heart, O God, and renue à right spirite within me, then becommeth it fleshie, that is, tender, and obedient, and hearkeneth to the lawes of God; then it is the place of newe affections, and chiefelie of the feare of God, of gladnes, and reioicing. And therefore in a certaine Psalme it is said, Serue the Lorde in feare, Psal.2,11. andreioice in trembling. This feare is a childish feare, holie, and pure : and the reioicing is of the spirite. When after this maner the heart is enlarged, and reioiceth, this enlargement, and reioicing is shed ouer the whole bodie. For seing the hart is the beginning of life in man, fro which divers veines like conduct pipes do coueie an hot, and feruent spirit ouer the whole bodie; maruel it is not, being enlarged, as it falleth out in a joie to imbrace the object, if the more subtil vital spirites are spread ouer the whole bodie, whereof tokens of gladnes doe appeare in the bodie. For, as the hearte wrong together, and the vital spirite kept-in, as when we are fad it commeth to passe, the rest of the bodie, is vnquiet, whereof proceeded faying, My soule is troubled, al my bones Psal.6, 3. ere greened : So the heart being stretched-out; and

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140 CHAP.14. The first part

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CHAP.14.

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and the spirites spread-abroade, the whole bodie is comforted. And therefore Salomon do-Pro.17,72. eth saie, A ioieful heart causeth good health, but à

sorowful minde drieth the bones.

Furthermore, for so much as the wordes, Hart, & Flesh are diverslie taken in the Scriptures, I wil here fet downe the sundrie significations which their haue. For when words haue manie fignifications, that fignification is euermore to be chosen, which agreeth best to the sense and circumstance of the place.

Diners significations of the heart

The heart therefore in the Scripture is taken after three waies. First, and properlie it is taken for one, and the most noble intral in man, as that which is the beginning and fountaine of life, and the first that receaueth life, & dieth last. For in the heart is the vital power, as faith Augustine, which by drawing-vp, and giuing aer to coole the heate of the heart, bringeth life and welfare to the whole bodie. For through good aer, it driveth the purified blood ouer y whole bodie by the pulses, caled arteries. Sécondlieit is vuderstode metonymicalie. For, feeing the heart is the receptacle of the minde, it is taken for the minde it selfe, and for the properties of the same, as for reason, wil, knowledge, wit, counsel, wisdome. Harredmen Wherefore their are caled Homines cordati,

that is, harted men, which have wit, wisdome, and vnderstanding. Thirdlie it is taken n.eta-

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the place. Scripture is to. and properlie it noble intral in nning and founreceaueth life,& ie vital power,as rawing-vp, and f the heart, brinhole bodie. For th the purified the pulses, caled

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CHAP.14. of the & 4. Psalme. VER. 2. phoricalie, both for the middle of some thing; and also for that which is hid, & secrete. Whether then you respecte the substance of the heart; or the minde resting in the same; or the natural properties which it hath, God is the author thereof, who yndoubtedlie made nothing which euil was, beeing himselfe moste perfectlie good. But the wandering motions in the heart are wicked who proceede not fro God, but from y voluntarie revolting of man from God. The moste wise God, so created man, y he had both power to feeke for things necessarie; and virtue to defire them; and habilitie to defende his state. Whereof come those three faculties in man, to wit, the reasonable, concupiscible, and irascible, the which of theselues & in respect of their creation are good, but by an accidental ficknes are become How the naught and euil. Whence it is that the heart of hart of man man is oftentimes in the Scriptures saide to be froward & froward, and wicked. Which thing commeth wicked. to passe after this wife. First, when it is infe-Ated with false & erroneous doctrine; secondlie, when it is voide of the knowledge of the truth; thirdlie, when it is troubled with vncleane affections; fourthlie, when it affenteth to fin, and followeth the desires of the fleshe, it becommeth vnpure, and diseased as it were with noste grieuous sickenesse; or to speake more brieflie, The heart becommeth peruerfe, and

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& euil, whe it is either infected with y plague oferroneous opinions; or borne-waie by the stormes of euil affections against reason, and righteousnes, wherofinfinite euils, & diseases breake-forth. Bur, when by the hand of God the heart is reformed, then is it delivered from these noisome diseases, and made new, not by the alteration of the substance, but of the qualitie or habite of the same, wherebie it becommeth pure and good. Which then cometh to passe when y word of God is harkened-vnto; and faith fro the worde is conceaued through the operation of the holie Spirit, which worketh in the word. For by faith the heartes are purified. Wherofit is that we refist affections when their doe arise, and proue better dailie more and more, so that our onlie defire is, that God maie like and loue vs. Such an heart Da-

Psal.51,10. uid requested of God, when he saide, Create in me à cleane heart, and renue à right spirite within me. Such an heart Ieremiah exacted when he lere.4.4. saith, Breake up your fallowe ground, and sowe not among thornes: be circumcised to the Lord, & take

among thorness be the fore-skins of your heartes, that is, be ye

24. awaie y old man, put-on the new man, which after God is created in righteousnes, and true holines. He therfore termeth the hart fallowe ground, & the field y is capable of Gods word being neither stonie, nor dirtie, nor thornie, y

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143 VER of the 84.Psalme. VER.2. CHAP.14. with v play is not hindred with the thoughtes & cares of this world, fro being à meete place for the cene-wate bythe not reason, and lestial seede. Such an hart the Prophet Ezekiel caleth both one, & also à sleshie hart, in these Ezek.11,19 euils & difeat words: And I wil gine them one hart, & I wil put ne hand of God à new firite within their bowels: & I wil take the t delivered from stonie hart out of their bodies, & I wil give them an nade new, not by bart of flesh. Here he caleth that one hart, which e, but of the our cleaueth vnto God alone, & ferueth not God nerebie it become & riches, or idols to, or the cares of this world: then cometh u for it halteth not on both sides. As therefore harkened-vnte through the corruption of our nature we have nceaued through à stonie, y is an vngodlie, & hardened hart airit, which was gainst the word of God, which wil not suffer th the heartes are anie reprehension, no more than the adamant refilt affection stone wil yeeld to the striker, & this was figuoue better dalk red by Moses tables of stone : Soà fleshie nlie defire is, that hart is pliant, obedient, and beleeueth, wherin nch an heart Da the word of God is ingrauen, & abideth, so v he faide, Createn the onlie care which it hath is to obeie the wil inht firite with of God. And hereof theie are faid to be withxacted when he out heart, who are voide of vnderstanding.& und and lowe no wisdome, and obedience, & vpon the head do o the Lord of the folowe the desires of the flesh. So that Dauid, es, that is, bey when he faith his Hart dothreioice in the lining ature, & calling God, vnderstandeth the new hart, created thoew man, which rough the grace of God in the newe creation. ufnes, and thu Furthermore that our heart delivered thus he hart fallone from " ese pestilent diseases, & renued, maie of Gods won not run againe into those infections, it should nor thornie, cuer-

144 CHAP.14. The first part VER.2 CHAP.14. raption of n Meditation euermore be occupied in these three thinges, to wit, In Meditation, which is, a painefull what; the contagio searching-out of an hidden truth; In contemistaken for t Contempla- plation, which is, a ioieful wondering at the ofthinges, as zion, what; manifest truth, hence saith the Psalmist, Taste the flesh; and a Psal. 34, 8. ye, and see home gratious the Lorde is; and in liin the flesh, I la A virtuous uing virtuoussie, that is religioussie towardes Nowe the life what; God, purelie in minde and bodie, iustlie and ouireth the louinglie towardes the world, and painefulie Mine heart, th in discharging the office & calling whiche it tated by the S my bodie hand hath. In like forte the worde Fleshe is inholie Theadiecti Fleth how raken in the Scripture diuerslie vnderstoode. For somtime and Emphasis. properlie and naturalie it fignifieth, the earthdiscerned both Scripture. lie substance, which signification is commonwho neither li 1.Cor.15.39 lie knowen, as There is one flesh of men, and anon: and also fr other flesh of beasts, and other of fishes, and another which are vnce of birdes. Secondlie by the figure Synecdo-Therfore in the che it signifieth euery liuing creature; as when not your trust in Gen. 61,13. it is saide, Al flesh was in the arch of Noah, for there is none that is, living creatures of everie kinde. Hence, teth, and he re namelie by a Synecdoche, it is also taken maboughtes doe per nie-times for man. Thirdlie, by the figure Me-God of Iaakob for tonymie it signifieth the accidentarie qualitie his God. Here he of man after the ral of our first parents, namealwaies liveth, ar lie for whatfoeuer is in man without y grace de and change of regeneration, as when it is faide, That which whhis trust in is borne of the flesh, is flesh: Againe, Flesh & blond ingfoundation I.Cor. 15.50 shal not inherite the kingdome of God. In which mi ever, & places the worde flesh doth fignifie the corbeaue; and the Version of the content of the Pfalmidt, Table to Grade is and in largious lie towards and place toward

& calling whicher

de Fleshe is inhole toode. For forming onifieth the earl cation is commo flesh of men, and a of filbes, and anoth e figure Synecol g creature; as whi he arch of Non rerie kinde. Hence it is also taken m , by the figure lb identarie qualis rst parents, name a without you faide, That who ine, Flesh or blan God. In white fignifie the con

CHAP.14. of the 84.Pfalme: VER.2:

the contagion of original sinne. Fourthlie, it is taken for the outward shewe or appearance of thinges, as when it was saide, Ye udge after Iohn.8, is, the flesh; and as when Paul said, That I now line in the slesh, I line by the faith in the sonne of God. Gal.3,20.

Nowe the circumstance in the Psaline requireth the firste and proper signification.

Mine heart, that is mine whole minde regenerated by the Spirite of God, and my sless, that is

my bodie have reisiced in the living God.

The adiective Lining hath a fingular force and Emphasis. For therebiethe true God is discerned both from the idols of the Gentiles, who neither liue, nor can give life and saluation : and also from all thinges of this worlde, which are vncertaine, as the fauour of men. Therfore in the 146. Pfalme it is written. Put not your trust in Princes, nor in the sonnes of man, Psal. 146,3 for there is none helpe in them. His breath departeth, and he returneth to the earth: then his thoughtes doe perish. Blessed is he that hath the God of Iaakob for his helpe: hose hope is the Lord his God. Here he setteth & C "of Iaakob, who alwaies liueth, against men, who both maie die, and change their mindes, fo that who putteth his trust in them, buildeth vpon'à tottering foundation. But God, for somuch as he liuethf euer, & changeth at no time, can not deceaue: and therfore to resoice in him, it is the

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146 The first part CHAP.14.

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And Paul in his 1.epistle vato furest thing. Timothie chargeth rich men, That theie trust 1.Tim.6,17 not in uncertaine riches, but in the lining God. Where Paul in y place also opposeth y liuing God against transitorie riches. To conclude, God who liueth euerlastinglie is put against al thinges created. In him therfore who so hopeth, & doth reioice, shal not be confounded.

Then by the example of Dauid, let vs both by reading, meditation, contemplation, praier, and other exercises of godlines, stirre-vp ourselnes, y with Dauid we maie truelie perceaue this spiritual gladnes both in our minde, & in our heart, and let vs not desist from praier, vntil we feele this spiritual exultation within vs. Dauid being in banishment is derided of his enimies, and suffereth punishment for his sins: yethe vnder this sense of Gods displeasure ceasseth not praieng vntil he finde some taste of this spiritualioie, wherewithal he might comfort himselfe in his troubles. Iob in his affliction being both contened of his own wife, & laughed to scorne of his friends, filled with this ioie doth comfort himselfe, and therefore he burst into these wordes, I am sure that my 10b. 19, 25. Redeemer lineth. This comfort of the Spirite haue the holie martyrs of God in al ages op-

posed against outward paines. By whose exa-

ples let vs also learne to feele in our selves the

ioie of the spirite abiding in vs. For as Ber-

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VERA s I epistle vata That their mit m the lining God ppoleth v liune es. To conclude the is put against ertore who loho. ot be confounded. Dauid, let vs both kemplation, praid ines, ftirre-vp our ie truelie perceau in our minde, & is fift from praier, vo ultation within the ris derided of his hment for his line Gods displeator he finde sometall rewithal he mign ubles. lob in his ed of his own with friends, filled with

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CHAP.15. of the 84. Pfalme. VER.36

nard trulie doth saie: The vital motions do prone that the mind abideth in the bodie: that the spirite abideth in the soule; the spiritual life doth prone. A special part of this spiritual life is to feele the Spiritual comfort in the liuing God through Iesus Christ, the true life of the Church.

CHAP. 15.

1. Where the true Church may be found; 2. The markes of the same; 3. And the triple state thereof in this life.

The thirde verse.

FOR THE SPAROVVE HATH FOUNDE
AN HOUSE; AND THE SUVALOVV
À NEST FOR HER SELFE, WHERE
SHE MAIE LAIE HER YONG ONES;
EVEN THINE ALTARS, Ô LORD OF
HOSTES, MY KING, AND MY GOD.

IN these wordes is declared where the true Church maie be sought; what be the markes; & what the confession of the same. The sense of this verse is therefore somewhat the more obscure, because y particles of the similitude or comparison are omitted, which is an visual thing among y Hebrues. Thus the let vs fullie make the coparison. As the Sparow, the Swallow, at other birdes (for he hath put the special for the general) doe build them certained

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CHAP. 16.

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nestes wherein their keepe, foster and feede their yong: So thou, O Lorde of hostes, hast appointed thine alters for nestes as it were, wherein by thy word, spirite, facramentes, & discipline, thou engenderest, nourishest, feedest, and defendest thy yong ones, which are the godlie. So that by this comparison is fignified, not the affection onelie of the Lorde of Hostestoward the Church, which affection Christ (Matth. 23.) applieth to himselfe, when Mat. 23,37 he faith: Howe often would I have gathered thie children together, as the Hen gathereth her chickens, & ye would not! But y euerie one alfo, who

Markesof the true Church.

tendereth his own faluation, shold joine him felf to the nestes of God, namelie to the meetings of the godlie, where y publike ministerie is. For the altars, by the figure Synecdoche, do fignifie y publike ministerie of y church; the which is a most certaine note of the visible Church Dauid then doth shewe how that congregation is the true Church, wherein are teachers and learners of the word of God; & wherein not onelie the ceremonies appointed of God are in vie; but also God according to his word is worshipped; and publique confesfion of the faith is made. For these words, My King & my God, are the voice of confidence & confession. Therefore wheresoeuer these things are, there without al doubt is the true Church, and the fellowship of Saintes.

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CHAP. 16. of the 84. Pfalme. VER.3.

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But, least anie should erre in this place, it is Triple state to be noted that the state of the Church in this of life, is three-folde, either an vpright; or a trou- Church. bled; or a banished state. The vpright state of the Church consisteth of due order; of lawful power; & of authoritie. The order is two-fold, namelie either of persons, or of actions. The former is y which in this place we make the first part of the vpright state of y church: the latter belogeth vnto power & authorite. I wil speake therefore now of the order of persons in the kingdome of Christ, which is y church: which order the nigher it commeth vnto the forme of the primitive Church, the better & more perfectitis; and the more it swarueth from that ancient simplicitie, the worser, and more hurtful it is.

CHAP. 16.

2. The dinersitie of persons in the Church, of CHRIST.

First therefore by due order in this spiritual christe the Empire and kingdome of Christe, there is supreme one chiefe Monarch, euen Iesus Christ, who head, and by his word and Spirite ruleth the kingdome ruler of the recease I from the Father. The kingdome of The Church this Monarch is the Church, that is the community what;

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VER. 3.

panie of al which beleue through the vniuerfal world, who although theie be far & wide dispersed; yet in most goodlie proportio theie do cleaue together, that their maie make one house of God, and one bodie knit and compa-Ated together by the Spirite of Christ, by mutual charitie, by communicating of gifts and duties, by vfing the facraments, & by the confessing & worshipping of one God. Wherbie there is such a sweete concent in this bodie, that each are touched both with the prosperitie, and aduerlitie of others. Moreouer, seeing she Church, this congregation is gouerned by the word of God, there be two forts of men in the same, to wit teachers of v word, & learners. Whe these mutualie like parents & childre, do reuerence & loue each other, then is y Church at a good staie. For so theie do both take heed of corrupting the word; & mutual good wil wil not alowe of schismes. But among the ministers of kinds of mi- the word there hath bin alwaie, & is great diuersitie, according to the difference of gifts & of calings. For Christ ascending into heauen, State of the gaue some to be Apostles, & some Prophetes, & some Euangelistes, and some Pastours, and Teachers, who although their were of equal power, as touching spiritual iurisdiction: yet differed their verie much in honour and degree of office. Paule ir honour, and in or er fur-

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TSI of the 84. Pfalme. VER. 3. CHAP. 16.

degree and order excelled the other elders of the Church at Ephefus: al which Paul AEE. 20,28. in the Acts caleth Bishops, or Ouerseers. This preeminece was verie behoueful for y church. For it is impossible y anie thing should be wel done, where al defire to be of equal honor, &

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The Churche that followed the Apostles State of the time, the Gospel now being dispersed ouer à clergie after great parte of the world, and Churches being established, did appoint as best served for the office of profit of the same, an order of ministers, & or- Pariarches dained Patriarches, whose office was to have a care, y Bishops of euerie Dioces were chosen rightlie and ordeined; that euerie Bishop did his dutie as he ought to do; and y each Bishops clergie, and flock, were obedient to their Diocefer in al thinges that were godlie. Moreouer it ordained Chorbishops, whom Iustine caleth Proestotaes, which were Presidents. Againe it ordained pastors, & teachers.

And this was the ordinance of the purer pers of au-Church, which the reformed Churches for y toritie in greater part at this daie, doe reuoke, as far as the Church it is requisite for them, shaking of the yoke of the Popes, who from y time of the Emperour Phocas have vsurped authoritie, & gouernement over the Church of God contrarie both tothe commandement of Christ, and examples of the Apostles; which thing some of

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CHAP. 17. The first pare

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CHAP. 17

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the holie Fathers with the Apostle Paule, did testissie should be the proper note of Antichrist. For since that time al Popes have borne one & the same person, as their, who covered with one and the same visour under the name of Christ, do endeuour utterlie to abolish the Gospel of Christ.

CHAP. 17.

1. What power the Church hath; 2. The kinder thereof; 3. Of the keies of heaven; 4.

And of the discipline of the Church.

of the vpright state of the Church, is an authoritie given to the Church by Christ, wherebie it is ruled according both to the worde of God, and to profitable and godlie constitutions of virtuous governours. For this power is of those thinges which are appointed for the building of the whole bodie of the Church. The which, as it is of Christe: so it must depend upon the worde of Christe, and according to his worde be exercised for the welfare, and edification of the whole Church. And therefore saith Paul, Authoritie is given

ordinarie This power is of two fortes, to wit, either

ordinarie, or iuridical. The ordained power

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CHAP. 17. of the 84. Pfalme. VER. 1.

is that which hath à certaine rule to worke by; which the ministers of the Gospel in the vpright state of the Church doe follow, and require neither consultation nor the judgement of the ecclesialtical senate, but doe gouerne the Church according to the rule prescribed. By this power the Preachers doe receive such into the Church as are converted vnto the Gospel, and sweare obeiesance to the king & Monarch Christ, according to this commaundement, Goe ye into al the worlde, and preach Mar. 16.15. the Gospel unto enerie creature. He that shal beleene and be baptized shal be saued: but he that wil not beleeve shalbe condemned. Hitherto also belongeth that of our Lorde vnto Peter: Matr. 16,19 I wil give vnto thee the keyes of the kingdome of beauen, and what soener thou shalt binde uppon earth, shalbe bounde in heaven; and what soever thou shalt loase on earth, shalbe loased in heaven.

But what are these keies? These keies of Keies of heat the kingdome of heauen without controuer—nen, what. sie are that whereby the kingdome of heauen is either opened or shutt. And that by the preaching of the Gospel the kingdome of heauen is both open edand shut, althe godlie doe confesse, which give credite to the words of Christe, who in the laste of Matthewe doeth saie, Alpower is given unto me in heaven, and in earth, Goe therefore, and teach al nations.

And in the 20. of John: As my father sent me, 10h. 20, 21.

CHAP. 17.

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22. so sende Iyou. And when he had saide that, hee breathed on them, one said unto the, Receaue the 23. holie Ghost. Whosoeners sinnes yee remit, they are remitted unto them; and who soeners sinnes ye re-

taine, they are retained.

Howe the beauen is opened or Shout.

How do they open and shut? By remitting kingdome of and by retaining of finnes. Howe doe they remit, and retaine finnes? By preaching repentance, and remission of sinnes in the name of Christ. Therefore the ministers of the Gospel as much as in them is, doe open the kingdome of heauen, and remit finnes in his name who fendeth them in message, when they preach the Gospel. Nowe if the auditors doe beleeue the Gospel, the kingdome of heauen is opened vnto them, and their finnes be forgiuen, not by the ministers, but of the Lord himselfe, in whose name the ministers doe pronounce remission of sinnes. But if the auditors doe refuse to beleeue, the ministers be saide to shut the kingdome of heaven, and to retaine sinnes, and that for the euents sake, not willinglie: for they would ful gladlie haue al their auditors to beleeue the Gospel, and be faued.

> This power of Christ committed to the ministers of the Gospel, is verie aptlie signified by keies. For as keies are deliuered to stewardes appointed in families, that they maie ferue the Lord, open and shut, not after their

> > owne

CHAP.17. of the 84.Pfalme. VER.3.

owneminde, but according to the pleasure of their master: So to the ministers of the gospel power is given to open and to shut the kingdome of heaven, according to the commandement and precept of Christ the house-holder. For they are stewardes, not the goodmen'of the house; and servantes, not Lordes. And therefore they are to governe al thinges according to the prescription of their Lorde. For this cause Paul doeth name the ministers of the Gospel, Disposers of the secrets of God: 1.cor.4, 1. in whome this onelie thing is required, That

they be found faithful.

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To conclude, the summe of al is this: The keies of the Church are the word, and faith. For as the preaching of the word of God concerning y attaining remission of sins through Christ is one keie to open, & to shut the kingdome of God, (which keie hath a double vie. One is, of one nature, which is to open the kingdome of heaven: the other is, through the default of the hearers, to shut the kingdo of heaven. And therefore Christ himselfe is to some the fauor of death vnto death, and to others the fauor of life vnto life. But, as he is the fauor of life of his owne nature: fo is he the fauor of death through the wickednes of men that wil not credite the Gospel. So in that veri deede it is but one keie, but it hath a double wfe.) So whoso beleeueth through the wor-

CHAP. 17. The first part

king of the holie spirite he adjoineth faith to the Gospel, which is as it were another keie of the kingdome of heauen. By these two keies the kingdome of heauen is shut vp; and pardon of sinnes obteined. CHAP.17.

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Furthermore, as Christ, Peter, Philip, John Paul, and the other Apostles, doc applie this keie sometime to manie together, and sometime to one by himselfe: So godlie ministers. of the worde both publiquelie, and privatelie maie vse this auctoritie of opening and shutting the kingdome of God, that is of binding and loafing finnes. For as this binding, is an adjudging of that man who beleeueth not the Gospel, but serueth sinne, and Sathan, vnto death and damnation, vnlesse he repent: So loasing is a setting of him free, who beleeueth the gospel, from the woeful bondage of finne, and the divel, and a giving of the most desired libertie in Iesus Christ; that being now set-free from death and perdition he maie serue God by righteousnes for euermore.

Hereby appeareth, both the excellencie of this power; and also howe it is not tied vn-to men, as the Pope thinketh, but to the ministerie of the worde; and that ordinarie regiment is subject to this power, as farfoorth as the Church is guided by doctrine, sacraments,

ower of the ceremonies, and discipline.

The iuridical power, although it depen-

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157 of the 84. Pfalme. VER.3. CHAP.17. deth cheifelie vppon the power of the keis: yet, because it requiresh deliberation and confultation in respect of diverse circumstances falling out manie times, which cannot be coprehended iu general rules, I distinguish it

from the former power, which I called ordinarie. The iuridical power confifteth in three thinges, to wit, in alowing found doctrine; in relecting falle opinions; and in exercifing

ecclefiastical discipline.

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That the catholike Church, and euerie me- 1. The ber of the same have power to know, and to church hash alowe religion, it is manifest. For both Christ power to ainuiteth al men vnto himself, that they maie love, and the learne of men; and the Apostle send-foorth invertigion to teach; and God earnestlie requireth the knowledge of his worde, without which no saluation can be attained. Therefore wicked wretches are the Papistes, who keepe-awaie the laie people, as they are called, from the reading of good bookes, and forbid the holie scriptures to be imprinted and reade in à vulgar speech. whereby doubtles they doe shewe themselves to be the cruel enimies of mans faluation; whome those wordes of our Saujour should terrifie, me thinkes: Wobe to you interpreters of the lame: for ye have taken-a- Luk. II,52. maie the keie of knowledge: yee entred not in your selu , and them that came-in yee forbad. This checke belongeth vnto the Pharisies in al a-

CHAP.17. The first part

ges, who take to themselues the auctoritie of teaching, but in the meanetime by corrupting true doctrine, and that of meere malice and diuelish hatred, they stop-vp the readie waie vnto Christ.

An other part of the inrisdiction of the churchhath Church, is a power to improve, and to reject power to for false and erroneous doctrine, as the invention bid false do- of divels. Therefore saith Christ, Beware of Strine.

Mart. 7, 15. false Prophetes; And, Take heede to your selves of Inke, 12,1. the leaven of the Pharisies; And Paul saith, If a-

Gals, 8. nie man preach an other Gospel, let him be accur9. sed. Neither, as they thinke, doth it make for
the Papistes, that our Lorde saith, The scribes

Mai.23, 2. and the Pharifies doe sit in Moses seat: Al there3. fore what soener they bid you observe, that observe
and doe; For in another place our faulour spea-

Man. 15,14 keth of the same Pharisies, Let them alone, they be the blind leaders of the blind. Of which I wil conclude two thinges; one is, Howe they are to be harkened vnto so long as they sit in Moses seat, that is so long as they bring the pure doctrine of Moses. The other is, how al words, whereby we are commanded to obeie the rulers and teachers of the Church, haue a condition though vnexpressed, namelic, how they are to be obeied, if so be they teach those thinges which the Lorde hath inioined them to teach, that is, they are to be obeied, if he Lord speake in their mouthes, and not that

CHAP.17.
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VERI3

The last parpline, which is bereceaued in kept in order, yourness modest withing for Cofewer words, I life, and of man warde of the outwarde of the ofmen vinto go deoflife.

The partes of direction and of ueme and guid direction must Gods word; accomagistrates; and sood men. The what is to be au addone. The subthis rule, whe fermons The lawes prescribe a reception of the compedient in the compedient

159 of the 84. Psalme. VER.3. CHAP.17. old serpent that seduced our first parents. And

this also is ment by those words of our fauior: he that heareth you(to wit, vttering my words) Luk. 10.16.

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The last part of iuridical power, is discipline, which is a schooling, whereby such as Church hash be receased into the Church are gouerned, vie discikept in order, yea & framed to religio, righte-plane. ousnes modestie, and other vertues, y nothing vnsitting for Christians be committed: or in fewer words, Discipline is an ordering of the Discipline life, and of manners; and a training (aswel in- what; warde of the minde, affections, and wil; as outwarde of the tongue, gesture, and deedes) of men vnto godlines, honestie, and innocencie of life.

The partes of this discipline are to, namely Partes of direction and correction. Direction doth go- discipline. uerne and guid men in the right waie. Which Direction. direction must bee vsed after to the rule of Gods word; according to the lawes of godlie magistrates; and according to the examples of good men. The rule of Gods worde, teacheth Rule of gods what is to be auoided, and what to be defired word. and done. The catechilme of children propofeth this rule, which more at large is declared in the sermons of the Prophets, and Apostles.

The lawes of godlie Magistrates doe prescribe a rule, as maie seeme to bee most laves of expedient in respecte of the differences Magistras.

CHAP.17. The first part

VER.36

canons made for the discipline of the cleargie, and some for the schooling of the common Examples of people. Examples of good men are as painted rules of the lawes. For what the lawes by the rules of Gods worde doe describe, and offer to the minde, that by notable examples is set before the eies in a manner. And there-

of ages, and callinges. Hereof there be some

Ish.13,15. fore Christ doeth saie, I have given you an ex-Ephe. 5, 1. ample; And Paul, Be yee folowers of God, as

2 deere children, and walke in lone.

The best waie of teaching is, to shew waie of teach that by examples, which is taught by rules.

And therefore they be much to bee praised who liue so, as they teach; if so be also they teach rightlie, as they liue.

Praise of Origen.

For so saide Eusebius entering into the praise of Origen, This is he who lineth according to his speaking, and speaketh according to his liming.

Of correction another part of dif-

Correction is that, whereby such as wander from the right waie are brought into the same. This correction is vsed, either by telling men of their faultes, or by exhorting: or by reprouing, or by threatening, or by punishing. Al these at one time alwaies maie not be vsed, but according as he is given who hath gone-astraie. For if by telling the fault, & by exhortation he amende, other remediate not needeful. But here prudent Censors of

hehauiour, hewe a fathe the one encre fo the other es macie. As Am chaffifed, and ding, nor amen exhorting, chi a man from hi must be tried, ther punish maight waie who the doctrine of

CHAP.17.

This punit excommunica or curling, vp let vs speake o when it is to be wiselie to edifi compassion, th cers being first nate guiltie pe lar heede must not so plucker wheate withal ded if the end arethree, be h wicked liuer his Gospel b m. the fec 161

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VER.3

behauiour, must endeuor in al correction to shewe à fatherlie minde, not crueltie. For, as the one encreaseth loue toward the correcters. fo the other engendereth hatred, and contumacie. As Ambrose doth saie, He that cruelie is chastised, and chidden, receaseth neither chiding nor amendement. But if neither telling, exhorting, chiding, nor threatening wil bring a man from his error, then sharper medicines must be tried, that is, it must be seene whether punishment wil reclaime him into the right waie who hath wandered, according to the doctrine of the Gospel.

This punishment is twofold, to wit, either punishmet excommunication vppon wicked liuers; swofold. or curfing, vpon obstinate heretikes. But first Excomunilet vs speake of excommunication, the which cation. when it is to be showen, it must be done both wiselie to edification, and grauelie with much

compassion, the sentence of the superior officers being first pronounced against the obstinate guiltie person. Notwithstanding singular heede must be taken heere, that you doe not so plucke vp the tares, that ye destroie the

wheate withal. Which thing maie be auoided if the endes of excommunication, which

are three, be had in minde. The first is, that a Ender of ex wicked liver to the great reproch of God, & communicahis Gospel bee not suffered among Christi- tion,

ans. The seconde, that the good also maie

not

162 The first part

VER.3.

not be corrupted through the continual fami-1, Cor. 5, 6. liaritie of the wicked. For, à litle leauen leaueneth the whole lumpe. The last is, that he which hath fallen through shame of the worlde, maie at length repent, and be reconciled to the Church. These three endes are al for the edifieng, and vnitie of the Church. And it is diligentlie to be considered, when excommunication doeth edifie, and when it doeth not. For if it doeth destroie rather than edifie, it must not be vsed at al. Which made Augustin, speaking concerning the remedie of excommunication, to faie, Let this be done, where there is no daunger of schisme; tares be to be rooted out, so that the wheate be not plucked-up withal.

Moreouer of excommunication, as also of receauing the brother that fel into the Church againe, you maie reade both in my booke Of à Pastor and likewise in mine Enchiridion.

Cur Binges. Who to be curffed.

Herctikes who.

Curstinge is to be exercised onelie vppon heretikes, that is vpon defacers of the gospel, fuch as after fundrie admonitions doe obstinatelie maintaine their errors, and wil not repent. These for somuch as they are, Paul faith, in themselves damned, they be vtterlieto bee Tinus.3,11. cut from the bodie of Christ, that is from the Church, that others by their contagion maie not be infected, and so by litle and litle the kingdome of Christ be destroied. And this punishment both male and ought to be exe-

of Paul belong y an heretike woming that he ulbbeing damn meketh y of lo me ame vatos sceane bim not bede. Hithert oles of the father hed both Arriv And that this he mienghelie be ad that it be no Medios the ma mined, and kne one, the curffin which wrong fu which vnimftlie polorieth what misnot to be odd foretel h the the pread me which is

CHAPAT.

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VER of the 84. Pfalme VER. 3. CHAPAT. e continual fami cuted vpon heretikes, first that testimonie of litle leanen lean Paul twice repeated, Gala. 1. doth confirme. tis, that he which Though we, or an Angel from beauen preach vn_ Gals; e of the world to you otherwise, the that which we have preached ereconcilediate unto you, let him be accursed. As we saide before, are al for the obso saie I nowe againe, If anie man preach unto arch. Andirisch you otherwise then that ye have receased, let him hen excommin be accursed. Secondlie that commaundement when it doeshoo of Paul belongeth hitherto, Reselt him that Tims, 3,10 wher than edificia is an heretike after once, or twice admonition, ich made Augustin knowing that he that is such, is permerted, and sinemedie of exon. neth being damned of his owne felf. Hitherto alfo 2 John. 10. be done, wherether maketh y of John in his fecond Epiftle, If ther es be to be rooted out. come anie vinto you, and bring not this doctrine. sched-vp mithal. recease him not to house, neither bid him, God feede. Hitherto in like fort tende the examrication, as alfoo ples of the fathers, who by this curffing punifel into the Churd Thed both Arrius, Sabellius, Manes, & others. th in my booke O ine Enchiridion. And that this heavie punishment of al other maie rightlie be vsed, special heede must bee cifed onelie vppon had that it be not exercised rashlie, through cers of the golpe affectios the matter being not throughlie exnitions doe obliamined, and knowen. Which when it is not rs, and wil not redone, the curffing doth not fomuch bind them evare, Paulfath which wrongfulie are strucken, as it doth the de viterlieto ba which vniustlie condemne. For, seeing y God , that is from the vinloafeth what man bindeth, the rathnesse of contagion man man is not to be feared: infomuch as Christ alitle and litle the so did foretel howe the Pharifies shoulde exofed. And his clude the preachers of the Gospel: as the ight to be exe-Pope which is verie Antichrist doeth. cuted For

CHAP.18.

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CHAP.18.

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For, hee casteth not his thunderbolte of cursses against heretikes, but against the which fyncerelie doe defende the writinges of the Prophetes, and Apostles; against them, who teach the finnes of men are clenfed onelie by the bloode of Christ; against them that wil not cal vpon sainctes; against them which wil not embrace al the toies and trumperie of the Pope; Finalie against them, that worship not the Pope euen as God himselfe, that is against them, which preferre not the Popish traditions before the worde of God. Wherefore the Popes cursfings be no more to be feared, then are the curses of a filthie fleshlie louer, who blameth fuch ashe hath ben naught withal for leauing his wicked companie, and ioining themselues to honest men in godlie marriage.

CHAP. 18.

1. Of the auctoritie of the Church; 2. of traditions; 3. of the interpretation of the scriptures; 4. and of the outward notes of the upright state of the Church.

*Aboue cap. Which I saide *was the third part of the which I saide *was the third part of the ritie they put tradition, and interpretation of Traditions, the scripture. By tradition the Papistes vnder-

165 of the 84.P salme. CHAP.18. VER.3. Vill thunderbolte derstand the lawes which the Popes, Bishops t against the while and Prelates doe thrust-vpon the Church bee writinges of h side the worde of God, yea and often contragainst them, who rie also vnto the same. And that they maie e clenfed onelie la feeme to stablishe, and to builde this their auinf them that Aroritie vpon the worde of God, they aleadge inft them which both the faieng of Paul, and the example also of the Apostles. The saieng of Paul is this: nd trumperie of the Keepe the traditions which ye have beene taught, 2. The. 2,15 m, that worthip to either by worde, or by our Epistle. The example mfelfe, that is agin of the Apostles they bring-out, who commant the Popish tradi ded the Gentiles to absteine from thinges offe- Act. 15, 28. God. Whereforeth red unto idols, and bloode, and that that is stranore to be feared, the gled. Hereof y Papistes do gather two things: e fleshlie lover, wh One is, howe they have auctoritie to make en naught with a fr what traditions they lift; another that the peompanie, and ioion ple oweth obedience vnto them. But what ien in godlie man answere is to be made maie appeare, both by the exposition of the word Tradition; and also by the difference of rites and ceremonies. Charch: 2, of m First therefore let vs shew how this word tra- What the etation of the lan dition is vsed. For both y Apostles, and y ho-word tradioutward notes lie fathers also tooke it far otherwise, than do tion doth the papistes; & by the comparing of scrip- signifie. fate of the tures we wil make it euident. Paul in his first Epistle vnto the Corinthians, writeth after this wife; First of al I delinered unto you that is auctoritie ions e third part of which I received, howe that Christ died for our sinnes according to the Scriptures: And 1. Co- 1: Cor, 11,23 Vnderthisail rinthians 11. For I have receased of the Lorde interpre long

166 CHAP. CHAP.18. The first part be done co that which I also have delivered unto you, to wit, male app That the Lorde Iesus in the night that he was be-Take. The Mass. 15, 2. traied, tooke breade, &c. Matth. 15. Whie do thy bythelel disciples transcresse the tradition of the Elders? condlie, ti Three forts Of these places I do gather how ther be three feene in th of traditions fortes of traditions: the first of doctrine; the hath three seconde of divine ceremonies; the last of huchers of th mane rites. Tradition of doctrine is y which toworke of doctrine. is delivered touching the lawe, and the gospel, trained vp and fuch thinges are conjoined with them: the third, t which, for somuch as they are commaunded nided for of God maie not be altered. Tradition of di-Staie. And Tradition of ducine ce- uine ceremonies, is of baptisme, and of the dience to Lordes Supper in the newe Testament; which remonies. certaine co likewise dependeth vppon the auctoritie of man manie Christ, and therefore is immutable. Traditi-Tradition First, that t of humane on of humane rites containeth manifolde cafaith: neith Tites. nons both touching ceremonies, and also con-As doe man cerning discipline of the clergie & laitie: this on of fain & maie be altered for the profite of the Church of buieng & at the discretion of governors. Irenaus in his &worship third booke vseth the word Tradition oftenries; of func times for the doctrine which the Apolles gatorie; & from God delivered to their auditors; and the ceipts of th same auctor calleth the Apostolical Creede y cufed by th the tradition of the Apostles. Now then seentie, wher ing the Church, according to the doctrine of latrie, Se Paul, hath auctoritie to ordeine such rites as bafore Go 2. Cor. 10,8. make for edifica on, for so he faith; ower is mes; as the 1.Co.14,40 ginen vs for edification; Againe, Let al thinges & maic ap

167 of the 84. Psalme. VER.3. CHAP.18. be done comelie and in order: godlie magistrates serea voto 100 tor maie appoint rites for comelines, and order e night that he make fake. The ende of comelines is twofolde; first Endes of latthars, White by these helpes to stir vs vp vnto godlines, se-comelines in the Church. adstron of the Elle condlie, that modestic and grauitie maie bee feene in the handling of Gods matters. Order Why order first of document hath three endes; one is, that rulers, and prea- is to be obchers of the worde maie haue à certaine rule serued in to worke by; another, that auditors maie bee the Church. trained vp vnto obedience and discipline; and the third, that peace and concord maie be prouided for, the Church being set in a good ered. Tradition Staie. And herein the people doeth owe obedience to y magistrats of the Church; yet with certaine conditions. For in the traditions of How manie man manie thinges are to be taken heede-of. things are First, that they be not contrarie to the rule of ded in the oon the auctor immutable, Ir faith; neither that they bring vs from Christ. traditions As doe manie of the populh rites of inuocati- of men. monies and allo on of saincles; of prophanation of the masse; 1. e clergie & laitie; of buieng & felling pardos; of bearing-about refire of the Cha & worshiping bread; of holie water; of rosamors. Irenaus in ries; of fundrie consecrations; of y toics of purord Tradition of gatorie; & fuch like infinite vanities and dewhich the Apo ceipts of the diuel. In these the godlie are exreir auditorsan cused by the comandement of an hier auctopostolical Crea ritie, whereby we are bidden to bewar ofido-Hes. Now then latrie. Secondly, that they be not preferred 2. z to the dollring before Gods heauenlie worde, and ceremodeine fuch no nies; as they were some ime by the Pharisies, ohe faith, 184 as maie appeare in y Gospel after Mark: ye re- Mark 7,9 ine; Letalihin iest the

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? the commaundement of God, that yee maie obferne your owne traditions : and are at this daie by the Papistes; as maie appeare by the punishments whereby the transgressors of Gods commaundement, and of the Popes traditions are corrected. It would therefore be knowen, that as the traditions of God through the comandement of God doe binde vs vnto perpetual obedience: so the traditions of men must give place to Christian libertie and that without case of offence. Thirdlie that they be not deemed necessarie vnto faluation, nor counted for the service of God of themselves, and ex opere operato, as they vie to faie. Last of al, that vnder the pretence of indifferencie they destroie not religion. For as the Papistes are subtil, such thinges as appeare to the eies goodlie, they doe amplifie; and vnder à sweet baite they hid deadlie poison. Some Papistes do exclame how their Masse, is neither commaunded, nor prohibited by the word of God and therfore is a thing indifferent, and was in the feare of God ordained by the godlie fathers for the memorie of v facrifice of Christ. But vnder this goodlie shewe of wordes, as vnder a faire garment as it were, they conceale * chap.24. an abominable idole; whereof in due place * of this first we purpose to speak, And therfore it is wiselie to be regarded, when true confideration it ad of comelines and of order.

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169 of the 84. Psalme. VER.3. CHAP.18.

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Interpretation of the Scripture, (which is Interpretaanother thing their put-vnder the authoritie tion of the of the Church) being a free gift of God, which Scriptures. the Lord bestoweth vpon whom he list, cannot be tied by mans authoritie vnto anie certaine caling of men. For as in olde time God bestowed not the spirite of prophecie, neither vpon the ordinarie Bishops onelie, naie fewe Al the Leof them were adorned with that excelent gift; wites, nor nor to the tribe of Leuie onlie, but at his plea- onelie the fure made manie of other tribes to be famous not prophetherebie: So the Sonne of God wil not have cie. this gift to be tied to ordinarie succession, but bestoweth it vpon whom he wil. In the tentes of the Hebrues it is given-out how Eldad and 2011,25 Medad did prophecie in v hoste; which thing when Ioshua the servant of Moses could not brooke, he requested his Lord to forbid them. But what doth Moses? What, saith he, Enniest thou for my sake? Yea, wold God that al the Lords people were Prophetes, and that the Lorde would put his fpirite upon them! So then the spirite of prophecie, and exposition of Gods worde, is the peculiar gift of God. Which he bestoweth by meanes fomtime, and fometime without meanes. When it is given without meanes it is counted for a miracle: but when by means, it is Gods ordinarie gifte, which he both impar th vpon fuch as earnestlie cal vpon him, & labor therfore; and encreafeth in those who doe

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But three things in this place are to be obinterpreta- ferued. The first, although God indue manie with this gift, yet that none prefume to teach three things in the Church, being not lawfulie caled thereto be noted. vnto. For theie are neuer bleffedin their doinges, which rush-into the office of teaching without lawful caling; and doe runne before theie are caled. Which thing, if some factious fellowes would thinke-vpon, fuch troubles would not be in the Church at this daie, as there be. The seconde, that both the whole Church, and euerie member of the same, haue power, as aboue * also I touched, to proue the spirites. For so saith the Apostle, Trie the siing before, rites whether their are of God. The third is, how althe wordes of interpreters be not of equal I. Iohn.4, I. weight. For some are probable, some certainlie true, and some are meerelie erroneous. Things probable, for y authoritie fake of the

What shings inter presers doe vtterers, are so long to be imbraced, as theie be veter.

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diatelie go-

page.157.

Thinges certainelie true, such as are both gathered, and confirmed out of the worde of God, are none otherwise to be receaued, than if God himselfe had pronounced them. For the truth of them dependeth vpon God Such are the Creede of the Apostles, of the councel

not drawen into a wrong conclusion. Which

if it fal out, we must not for mans credite, de-

part from the manifest truth.

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CHAP.18. of the 84. Pfalme. VER. 3.

of Nice of Ambrose, of Athanasius, and such other thinges. Thinges meerelie false, contrarie to the principles of religion, are to be avoided even as the voice of the serpent that deceaued our first parentes. Of this kinde are the teachinges of al heretikes; and fuch are most of the Popes decrees, and canons. And to the detestation hereof, as thinges accursed and abhominable, we are driven by the commandement of God his worde; if so be from the

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Hitherto concerning the partes of the vp- Notes and right state of the Churche, whose outwarde marks of the notes, conteined vnder these three partes, be true church eight as Luther testifieth. The first is the prea- in the vpching of Iefus Christ, without the knowledge Luther in of whome the true Church can not be at al, his booke much lesse discerned. The second is, the right intituled, De vse of baptisme, which is the doore as it were consilis. wherebie men do enter visiblie into the familie of God. The thirde is, the lawful vie of the Lordes supper according to the institution of Christ. The fourth is, the vse of the keies according as Christ hath ordeined it, wherbie the Church declareth her power; when either through preaching it receiveth beleevers into the kingdome of heaven; or thorough discipline correcteth disobedient children; or e receaueth such as repent into fauour againe,

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172 The first part CHAP.19. VER.3.

CHAP.I

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The fift is, an authoritie to cal, and to confecrate ministers through laieng-on of handes on them, who maie either preach, or baptife, or minister the Lordes Supper, or absolue.

6. The fixte is, publique praier, thankef-giuing, and praising of God in the congregation of

7. the faintes. The feuenth is, the Croffe. Herewithal Christ wil have his to be marked, that their maie be conformable to the image of his sonne. For whome he hath determined hereafter to glorifie, those he schooleth afore-hand Rom. 8, 17. by the croffe, according to that, If me fuffer with

8. him, we shalbe glorified also with him. The eight is, manifolde offices of loue betweene y houfholde of the Church, wherebie theie declare, howe their are guided by the same spirite, and make haste vnto the same countrie.

CHAP. 19. 1. Of the troubled state of the true Church; 2. How the godlie should behave themselves therein; 3. Against an opinion of the Anabaptistes.

Howe, and wherein the Church is rroubled. 1. Pet.5,3.

THe troubled state of the Church is, where either the offices both of civil, and Ecclefiaffical gouernors be mixed, and confounded; or the Prelates take Lordship vnto themselues ouer the Lordes heritage, contrarie to the commandement of Peter; or vnitie is violated by Schismes:

of the 84.P falme. VER. 30 CHAP.19.

Schismes; or the Church by herefies as by raging tempeltes is shaken; or discipline is loafed, or hindred either through the might of finners, or through the cowardnes and feare of

Ecclefiastical gouernours.

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When the Church is thus out of quiet, it is the godlie the parte of the godlie to lament the wounds when the thereof; to acknowledge the common infir-church is mitie and sinnes of man; and by earnest praier in trouble. to beg-at the handes of God, that he would vouchfafe to assuage the miseries; and represse the madnes of Satan and his limmes, who fet snares either vtterlie to destroie, or greeuouslie to afflict the church. Also let them comfort themselues by the examples of manie good men, who have felt the same troubles. Let the knowe that God causeth fuch affliction for the trial of the elect, as by fire, as Peter saith. Let 1. Pes. 1,7. them set before their eies the stories of the Church in al ages. For as the diuel did befet our first Parentes in Paradise: so doth he continualie set snares for y godlie in the church, he raiseth-vp offenses, and horrible confusions, and perfecutions. For betweene the kingdom of Christ, & the kingdom, of Satanthere is an vnreconcilable war, according to y faieng I wil put enimitie betweene thee and the woman, Gen 3,15. and betweene thie seede, and her seede. He shall be ke thine head, and thou shalt bruise his heele. Neither be the Anabaptistes, nor Staphile to

CHAP.20. The first part

VER.3

CHAP. 19.

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Against the be hearkened-vnto, who denie that to be the Anabapiifis true Church, wherein be herefies, & schismes. and manners contrarie to profession. For both Paul doth plainelie shewe the vanitie of those men, who do cal the Church at Corinthus holie; in whose outwarde assemblie for al that there were horrible herefies, pernitious schismes, & manie dead members: & Christ Mar. 13, 47 himselfe too compareth the Church not one-

48. lie to a drawe net cast-into the sea, conteining Mat. 13,24 good fishes and bad that are taken, but also to

25. & a fielde, wherein both wheate and tares doe spring-vp together. Neither was Iudas, both à theefe, & a traitor, a let whie the companie of the Apostles was not the Church.

CHAP. 20.

1. Of the banished state of the Church; 2. How the godlie are to behave themselues therein.

THe Church is in banishment, when the godlie either doe remaine and liue where open confession of Christianitie is not admitted; or violentlie be drawen-awaie into such places, where the name of Christe is odious. Albeit this banishment be a miserable thing: yet, when their cal into their mind the inward focietie which theie haue with the ble de Trinitie, and Saintes of God, the godlie doe

of the 84.Psalme. VER.3. CHAP.19. ie that to be to feele à wonderful comfort. And although it fies, & Schilm seeme verie grieuous to them, to be barred fro fellion.For boo the fellowship, and communion of saintes in

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e vanitie of those the sacramentes, and common praiers: yet for at Corinthusho. this wound their haue à plaster, namelie the mblie for altha ioie of the spirite, wherebie their reioice and nes, pernition lift-vp themselues against the coming of the mbers: & Chil

Sonne of God, whom their looke-for, a redeemer, and the finisher of their saluation.

Secondarilie, as the saintes in this banish- Ioseph. ment after the example of Ioseph, and Daniel Daniel. maie beare ciuil offices, gouerne, & be in subiection to prophane people: so after their example to, theie wil take heed, y neither either by superstitious service, or by impuritie of prophane felowes theie pollute thefelues; nor yet suffer themselves, by anie craft of Satan so to be bewitched, that their fal therbie into the Three chiltrappes of the diuel. Those three companions dren. of Daniel were in the subjection of a King Dang, 19. who was both a tyran, and a wicked person, vea and in ciuil matters obeied him too, but being once bid to worship the image of the proude tyran, theie chose to be caste into an whote burning oucn, rather than to denie their faith. So Daniel would rather be throw- Dan. 6, 10. en into the denne of Lions, than he would but one daie intermit the inuocation of the true God.

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CHAP.21. The first part

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and zealous praier at Gods hand, strength, & constancie of faith, and let them knowe that no refuge is neither more safe, or more sure, than is the name of the Lord, that is, earnest caling vnto God. For so doth Salomon saie, cam. 18, 10 The name of the Lord is a strong towre, the righterous runneth vnto it, and is exalted.

CHAP. 21.

1. Of sacrifices in general; 2. Of the sacrifices among the lewes what these were.

FVrthermore, seing the Psalmist in this verse maketh mentio of altars, where God laieth as yong ones the godlie, & bringeth them vp; and altars be appointed for facrifices, I wil adde here-vnto something concerning facrifices, and that especialie for the Papistes, who by this place would maintaine their idolatrous altars for masses, which the godlie doe knowe is nothing els but a diuelish prophaning of the onesie facrifice of Christe, who by his onlie facrifice once offered, hath made the saintes perfect for euermore.

But that the more distinctive wee maie speake of sacrifices, I wil entreate first of the Iewish sacrifices; then of the sacrifices of the prophane gentiles; after that of the Papistical idol, that is of the Masse, which there take is a

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177 of the 84.P salme. VER.30 CHAP.21.

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The Iewes by the commandement of God Sacrifices of had two altars in the holie citie Ierusalem;nei- the Iewes. ther was it lawful for them in anie place befide Ierusalem to have anie altars: the one was of burnt offeringes, and was called the altar of Alears of burnt offering; the other was of incense, and the lewes. thereof was caled the altar of incense : both where, and of them were figures of Christ. For as the altar of burnt offering did shadowe Christ, as a purger of sinne: so the altar of incense did sigure Christe, as he was an intreator and intercessor for man. For incense did signifie praier. Psal. 141, 2. Or as witnesseth Dauid, who in his 141. Pfal. doth saie, Let my praier be directed in thy sight as incense; & the lifting-vp of mine hands as an euening sacrifice. For when that holie man David being driven into banishment could not be at Praiers the facrifices which were made at Ierusalem, in place of incense he dedicateth holie praiers vnto the Lord; who be therefore fignified by incense, because praiers be of none effect vnlesse theie be lifted-vp with a godlie affection of the minde. But omitting altars, speake we nowe of the sacrifices of the Iewes, & that after this maner. First let vs define what a facrifice is; then shewe we the causes; after that wil wee note the principal kindes; and last of al, adde some general thinges of the figuratiue fignification of facrifices.

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CHAP.21.

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I. The defi-Iewes facri. fices.

Iewish Sacrifices in-Stituted of God.

The definition maie be this. Sacrifices of nition of the the Iewes were ceremonies of offering giftes, and burnt offeringes ordeined of God, & that either to pacifie God being offended, or to te-Stiffe their service, and religion. Which sacrifices pleased not of them selves because their were done, but in respect of v faith of the offerers, and thinking vpon the spiritual signification. And that these rites were instituted of God, both the manifest commandement of God often repeated not in Exodus onelie, but also in Leuiticus; and also the testimonies wherebie God did testifie howe he liked wel of such service, doth proue. And although before Moses time there was no expresse commandement touching facrifices: yet that God accepted them being offered by the godlie, the examples of good men doe witnesse. Wherofit maie verie easilie be gathered how theie were commanded, albeit no mention be made thereof in the written worde. Againe Gods acceptation, doth confirme that he was the auctor of them, not onelie in tolerating them, but also in comanding them to be vsed. For at foure seueral times the sacrifices of the faintes with fire from heaven were inflamed, which furelie was an apparent token of Gods alowing them. And y these sacrifices pleased not of themselues, it maie easelie be gathered. For what wife ma wil think that Goo wil be

Lewit. 9.24 I.Ki.18,38 I.Ch.21,26 2 Chro.7, I. Sacrifices of them -Selues did not pacifie God.

this. Sacrifice of offering the ned of God &th g offended, or ton gion.Which for felues because the t of v faith of the the spiritual figuit ies were in finned commandement n Exodus oneliela also the testimon ne howe he liked w re. And although be is no expresse con rifices: vet that Go ered by the godin nen doe witnelle he be gathered hor beit no mention en worde. Again onfirme that he wa nnelie in toleration ng them to be vis he facrifices of the en were inflamed ent token of Goo e facrifices pleal aselie be garberen k that Gou will

of the 84.P salme. CHAP.21.

VER.3.

pacified with the flaughter, bloud, & burning of bealtes set on fire? For the faith therefore of the offerers, and cogitation of a spiritual meaning their liked God: which thing manie sentences of the Prophetes, doe testifie. David doth saie, For thou desirest no sacrifice, though I Pfal. 51,16. would give it: thou delightest not in burnt offering. And againe, Here O my people, and I wil speake; Psa.50, 7. beare O ifrael, and I mil testifie unto thee: for I am God, even thic God. I wilnot reprove thee for thie sacrifices, or thie burnt offeringes, that have not bin continualse before me. I wil take no bullock out of thine house, nor goates out of thie foldes. The prophet Ieremiah doth saie, Ispake not unto lere.7,22. your fathers, nor comanded them, when I brought them out of the land of Aegypt, concerning burnt offeringes and sacrifices. And again, saith Isaiah, Jaie, 1, 10. Heare the worde of the Lorde, O Princes of Sodome: hearken unto the Lawe of our God, O people of Gomorrah, what have I to do with the multitude Isaie. I, II. of your sacrifices, saith the Lorde? I am ful of the burnt offerings of rams, & of the fat of fed beaftes; & I de fire not the blond of Bullocks, nor of lambes, nor of goates. When ye come to appeare before me, who required this of your handes to treade in my courts? Bring no oblations in vaine: incense is an abomination unto me. These sentences do seeme not onlie to be contrarie to y comandement, which So often is to be found in Leuiticus, but also to condemne the whole Aaronical priesthoode with the altars.

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fpeeches, we wil aleage three testimonies, and two examples out of the Scriptures, who plainlie shal remove awaie al doubtfulnes, Sa-Rom. 15, 8. lomon doth saie, The sacrifice of the wicked is Psal. 50, 16. abhomination to the Lorde. David saith also, Vnto the wicked God saide, what hast thou to doe to declare mine ordinances, that thou shouldest take my covenant in thie mouth, seeing thou hatest to be reformed, and hast caste my wordes behinde thee? And Isaiah after he reprehended y sacrissie, 1, 16. sices of his people, addeth, Wash you, make you cleane. Take-awaie the evil of your workes from before mine eies; ceas; to do evil. Learne to do wel; so the independent relieve the oppressed indee the

cleane. Take-awaie the euil of your workes from before mine eies; ceass to do euil. Learne to do wel! seeke indgement; relieve the oppressed; indge the fatherlesse, and defende the widowe. These places doe plainelie shewe howe the sacrifices of this people were reproued because of the vncleanenes of the heart, and il dealing toward man, or because of their froward confidence, and wicked conversation. For as the hypocrites did offer their facrifices before God for a recompence: fo the wicked thoght howe by their burnt-offeringes their were sanctified, albeit their were touched with no feeling of their finnes. Therefore feeing God commanded sacrifices to be offered, that their might be exercises of godlines, surelie the offerers ought to bring vnfeigned repenance and faith, without which no maruel it is if the

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181 of these contri of the 84. Psalme, VER.3. CHAP. 21. ee testimonie, al facrifices were caled abhomination. Caine & Gen. 4, 4. e Scriptures, the Abel did both offer facrifices; notwithstane al doubtfulnes ding God had respect vnto Habel and to his rifice of the wichili offering, that is, vnto his facrifice : but vnto David faith alford Caine and to his offering he had no regarde. bat bast thou to dur Whie fo? Because Habel bought à faith in the oat thou foodldelt in Messiah, whome his sacrifice did shadowe: feeing thou batefu wherebie also his obedience in facrificing did please.But Caine sacrificed without faith, pre. te my wordes below fuming vpon the dignitie of his worke. And reprehended viso therefore no maruel though God had no reh, Wash you, much gard vnto his offering. il of your worker in enil, Learne to an e oppressed; indge to the medowe. The re howe the facility roued because of the and il dealing to

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The summe of al is this: that sacrifice spiced with faith pleased as fat, and grateful: but that voide of faith it displeased as drie, & vngrateful. But Dauid moste plainlie of al sheweth in his 51. Pfal. when the facrifices of burnt offeringes do please; for thus he faith: The sacrifices of God are à contrue spirit; à broken heart, Psal,51,17. O God thou wilt not despise. Ioining there-vnto by and by, Then shalt thou accept the sacrifices of righteousnes, even the burnt offering and oblation; then shal their offer calues upon thine altar. Therfore let y beginning of each good worke proceede from an heart purified through faith, without which euerie worke, seeme it to the cie neuer so holie, is abominatio before God. This I have spoken the more at large, be-

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cause of some among the se hers, who not wel vnderstanding the wordes of Dauid, and of M 3 Ila-

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CHAP, 21

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Isaah, do agre with Porphirie, who most wickedlie did slander the sacrifices of the Iewes, which were in vse, so long as the commonweale of Moses did stand. But the fathers: somwhat to excuse these Iewish sacrifices, saide howe God did not command, but onlie suffer them to the ende their might keepe the Iewes from idolatrie wherunto their were in-

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Sacrifices

The fift cause of sacrifices.

Now let vs fee the causes of Iewish sacrifices in order, as we did propose in y second place. First therfore the cause commanding offereth it selfe, who is God himselfe. Who, for that he is moste wise, not without great wisdome did command, and appoint this ceremonie. gainst whome, albeit dust and ashes wil set himselfe, and obiect manifolde absurdities: yet content we our-felues with the moste wife counsel of God, the which let vs oppose not onelie against that Atheist Porphirie, but also against the diuel and his members, who dare to oppose the dotinges of their foolish braine against the wisedome of God. Let vs knowe that the faieng of Paul is true, who faith, The wisdome of the flesh is enimitie against God. Thorough this cause commanding, the godlie among the Iewes, did knowe, both how their facrifices pleased God, when through faith theie were done ynto Gods glorie with true

Rom. 8,7.

183 of the 84. Pfalme. VER.3. CHAP. 21.

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meditation of the spiritual fignification, and also that their were bound vnto obedience until Christ came of whome those facrifices were figures; and who by his owne and perfect facrifice should set an ende to all figuratiue sacrifices.

But, seeing the Iewes at this daie do obiect to vs howe their facrifices should not be abolished, because God is vnchaungeable: I doe answere, so long as the cause and condition of the decree is in force, so long doth God him- The second felfe abide constant and vnchangeable. The which is the material cause of Iewishe sacrifices was either material the fruite of earth, or cleane beaftes, which cause offaby certain tokens are distinguished in Leuiti- crifices. cus from the vncleane. It was furthermore enacted that their should not vse either leaven or honie in their facrifices, but that their shold feason euerie sacrifice with falt. For God the law-giver would have them to acknowledge him to be auctor of al, aswel of such things as doe spring from the earth, as of al living creatures beside that are breade; and also craue his bleffing, & refer the vse of al thinges vnto his The thirde, owne glorie. The formal cause was the verie which is the manner of facrifiling; which for that it was cause of sadivers, it were much to profecute the same in crifices. this place; and therefore I remit the reader vntor'e book of Moses caled Leuiticus.

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184 The first part VER . 3. CHAP.21.

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The endes of the facrifices instituted, were namelie the foure: whereof the first was, that the people of sacrifices. prone vnto idolatrie might be reclamed therfrom by these exercises. The second, y Gods people might bee kept in the service of one God, and have à dailie occasion to exercise godlines. The thirde, that the people might haue à type of Christe the sacrifice to come. The fourth, that by thinking of Christ the facrifice to come, the Iewes might be warned of the grieuousnes of sinne, the which for somuch as it could not be cleanfed by the bloud neither of buls, nor of goates, their might know howe to be cleanfed throughlie from their sinne, their had neede of the bloud of the immaculate lambe, that is of the promised seede, or Messiah, who alone could tel howe both to abolish the workes of the diuel, sin, and death, and also pacifie the offended father. Secondlie that in this minde their should flie vnto the mercie of God proposed in the forenamed seede, and by faith depend vpon that seede, glorifieng y Lord both in al their mind, heart, wil, & conuerfation, who of his infinite goodnes, and wife counsel would after such a sorte redeeme mankind. With fuch motions did the fathers, Habel, Noah, Abraham, Ifahac, Iaacob, Moses, Dauid, Salomon, Elias, and manie other which feared God, facrifice.

For these knew right wel how by the outward

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185 CHAP.17. of the 84.Pfalme. VER.3.

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ow by the out-

warde worke onelie, God was not pleased, but that he respected besid, the faith, and the mind of the offerers. Notwithstanding some as hypocrites & wicked livers among this people, did thinke that God regarded the outwarde worke, and thereby was pacified as by an expiatorie sacrifice. And therefore the Lorde doeth testifie that their facrifices were both abhominable to him, and neuer exacted of him.

In the third place the kindes of the olde 3. Kindes of facrifices doe folow, the principal and cheefe Iewish sadiuision whereof is this: That one kinde was crifices. expiatory caled Olah, & burnt facrifice, which The first was offered for finne by a certaine showe of kinde of fapurging. For in verie deede it purged not crifices. finne, but onelie bare à figure of the purging to come through the onlie facrifice of Christ, al this being lifted vp vpon the altar was confumed with fire. Whereby was fignified, that Christ the Priest and the sacrifice shoulde be lifted-vp vpon the altar of the croffe, & with The fecond the fire of love be burned for our sinnes. An- fore of saother was of testification called Hodah. For it crifices. was done either for supplication, or thankes- Eucharistigiuing fake, or else for exercise of godlinesse: cal, or Prothe which of the principal ende thereof was piciatorie. tearmed, eucharistical, as that other ilstical, that propiciatorie. For as Paul interpretes y same, it signified purging to come through

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the blood of Christ. For so he saith, Whom God bath (et-forth to be a reconciliation through faith in his bloode. What soeuer other fortes be mentioned, they are contained under thefe.

4 Figuratine of Iewish sacrifices.

Touching the figurative fignification of significations olde sacrifices, the Epistle vnto the Hebrewes teacheth generalie, howe al were figures of that onelie facrifice Iefus Christ, which being offered, al other thinges as figurative, ought to cease. But more particularlie we wil in this place set-downe some things, especialie those, which maie leade vs as it were by the hande vnto à spiritual instructing of our life and ma-The priests ners. First therefore commeth-forth the conoffice in sa- secration of Priestes, whose dutie was to offer the sacrifice: they had foure thinges to do. First, they shoulde washe themselves with water; whereby was fignified, howe by nature they themselues being vncleane, were to be cleanfed by spiritual water, which Christ the chiefe Prieste alone doeth sprincle; an effectual badge whereof Baptisme is. Then, they were to put-on garments, not their owne but the priestlie garments, which thing betokened the innocencie of Christe, wherewithal being cleanfed, and cloathed with his blood, they doe seeme righteous and bewtiful in the presence of God. Fer that they were annointed, whereby the spiritual ointment, where-

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CHAP.21. of the 84.Pfalme. VER.3.

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withal they are annointed for Prophetes, kings, and priestes; and whereby they maie be effectualie taught concerning the vertue of Christ his benefites, is signified. Lastlie, they filled their handes, that is they facrificed; for then obedience doeth please God, when it is shewen of the who are purged through faith; cloathed with the righteousness of Christ; and vncted with Gods holie spirite. When they offered burnt offeringes, they were admonished to offer vp theselues spiritualie to God. Wherevnto Paul in his 12. chapter vnto the Romanes had regarde.

When these partes of living creatures, as the kidneie, the liver, the fat, which partes of al others are prone vnto concupiscence, were facrificed, they were put in minde of killing wicked lustes and concupiscence, that they might addict themselves all whole to the service of God. The parting of the beastes did give them to learne, howe they shoulde cut the worde of God aright, and applie the same according to § condition of men. which thing Paul seemeth to point-at, when he comman-

dethto devide the worde of trueth aright.

Of the double signification of the altar we have spoken alreadie. Neither maie we ouerpasse howe it was decreed that neither leaven no honie shoulde be ysed in sacrifices, but

2Tim. 2.29

CHAP. 22. The first part

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that they shoulde besprincle euerie sacrifice with falt. For as we be admonished by leauen that malice is to be excluded, according to the teaching of the Apostle; and by honie, that all hypocrisie must be laid awaie: So the salte doeth signifie that all workes ought to be seasoned with spiritual wisdome, faith, and praier; otherwise they wil not please God. Moe notes of this matter you maie reade in our Commentarie vpon the Epistle vnto the Hebrewes.

CHAP. 22.

the dinerse Gods in times passed; 3.

Festinal daies; 4. and sacrifices
among the Gentiles.

Afore we come vnto the sacrifices of the Gentiles, wee wil saie somewhat concerning their Gods, and their sundrie seastes, that thereby we maie cal into minde, both what an horrible punishment the blindnes of such as depart from God is; and what a great and vnspeakeable benefite it is to have the worde of God, which not onelie sheweth to vs the true God, but also prescribeth a right forme of seruing God, whereby wee maie bee red through the kingdome of the grace of Christ

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in this life; vntil we shal attaine vnto y marke, y is vnto glorious immortalitie, where we shall be conformable to Christ our Lorde for euermore. which conformitie is the repairing of the image of God in vs, and the last ende of our creation, and reparation through the fon of God our onelie redeemer.

In the 31. chapter of Genesis mention is The origimade of the Gods of the Gentiles, where La-nal of idolaban vnto his sonne in lawe, doth saie, Where- Gen. 31,30. fore hast thou stolne my goods? Whereof wee maie gather, that the worde of the promise being obscured among the posteritie of Noah

foorth-with they inuented strange Gods and fained worthippinges. For seeing, as Cicero f idolatrie; 2, 01 doth faie, There is no people, neither so uncivil, imes passed; 3, nor so sauage, but although they be ignoraunt

ma facrifices which is the true God: yet they knowe that some God is to be worshipped, having lost the true God, and his worde, they made to themsel-

ne facrifices of the ues fained Gods, which thing Paul doeth fornewhat concerpronounce was the punishment of their negandrie feafte, the lecting the true God, when he faith . Because Rom. 1, 22.

ninde, both wha that when they knewe God, they glorified him not blindnes of fod as God, neither were thankeful; but became vaine in their imaginations, and their foolish heart was what a great and haue the worde

ful of darkenes. When they professed themselves to be mile, they became fooles. For they turned

the olorie of the uncorruptible Godto the similithus of the image of a correptible man, of of birds, and

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and fourefooted beastes, and creeping thinges. Wherefore also God gave them up to their heartes 25. lustes, unto uncleanes, to desile their owne bodies betweene themselues; which turned the trueth of God unto a lie, and worshipped and served the creature, for faking the creator, which is bleffed

Idolatri the for ever . So then idolatrie, and the invention inft punish- of fained Gods is the just punishment of apoment of for, stasse from the true God. And this was it Saking God which & same Apostle doth saie: Therfore God 2. The [. 2.11 12. Shal send the strong delusio, that they should beleue

lies, that al they might be damned which believed not the truth, but had pleasure in vnrighteousnes.

Hitherto of the occasion, and cause ofido-Gods of the latrie among the Gentiles, nowe ad we somewhat concerning the diuers Gods which they had. The posteritie of Noah, being grosse & rude, did not worship God the creator, and gouernor of the worlde, but the things which to the fight appeared goodlie, and wonderful in their blockish and most dul judgementes they tooke for Gods. This error flowed from the parentes vnto the children, & daielie more and more encreasing, through continuance of time it waxed strong. The ages following deemed it impietie to resist the same. For the posteritie thinke they doe owe that reverence to their predecessors, which children do to their parentes(euen as many at this daie wil not 'epart from Poperie because of the reuerence y they beare to their forefathers.) And therefore

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some because of their goodlie shew & greatnes, worshipped the heauens, the starres, the Sunne, Moone, & elementes. Some did number brute beaftes of whome they reaped anie commoditie, among the Gods; fo did the Egyptians oxen, cats & ferpents. Some ascribed divine honor to men, either in respect of benefites or for feare, or for flatterie. Some accounted even the foule divels, for Gods. And others esteemed Palenes, Feare, the Aque, and fuch like for Gods. Al those through the great, & most miserable calamitie of mankind were called and counted Gods. But, to speake onlie of men admitted into the companie of v Gods, that was extreeme madnes of theirs, to choose them as they did, not for their noble virtues, but for their notable & egregious vices, as they did epicures, wantons, harlots, adulterers, and them which had ben most shamfulie defiled with v incest even of their owne mothers, their owne fifters, their owne daugh ters. The father of y Gods they faine somtime in y shape of a bul, somtime of an Eagle, somtime of a swane, somtime of a golden fleece to be disguised, & so to have defloured, & defiled virgins, & women. They fay Mercurie y prefident of sweet speech, changed himselfe into a goate to obteine his defired pleasure with Venus, what should I make mention either of apollos heate; or of the in temperancie of

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of Daphnie the virgin? What shoulde Itel, howe the same Apollo embraced the bodie of à senselesse baie-tree, through vntemperate luft? Howe Proferpina was stolne-awaie by Pluto? Howe the mother Ceres did wander?

CHAP.22

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Festival daies appoin sed to the Gods.

For these Gods, the Diuel, enimie to mankinde instituted festival daies, solemne ceremonies, and popular banketes to bee kept,euerie one hauing à seueral title, or name. To Iupiter, Panthea; to Iuno, Herea; to Minerua, Panathenea; Dionysia, to Father Bacchus; to Ceres, Eleusmia and Tesmophoria; Delia to Apollos; and Phithia Hermea to Mercurie; to Neptune, Posidonia; to Hercules, Heraclea; Asclepia, and Panasia to Asculapius were dedicated. At these feastes of the Gods al man-Gentiles ha ner wickednes was committed; and wine fo immoderatlie quaffed-vp, that the next daie they woulde be sicke of surfetting; yea such as at al other times abhorred dronkenes, at these feastes woulde commende the same as an holie worke. And thereof the Greeke word that fignifieth dronkenes, did spring. For Methe is nothing else but as it were Metha to thuein, y is after facrifices. And because of the paine proceding from furfetting, the next daie after the feast, was called Episaa. Whereof the name is translated vnto the time of renengement for the wicl ednes before committed.

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CHAP.22. of the 84.Pfalme. VER.3.

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Other things comitted at these bankets were so abhominable, that for shame I cannot veter them: wherefore let vs come vnto the sacrifices themselves.

Some did sacrifice frankencense to their Sacrificer of Gods, others wine and hearbes: afterward in the genilles. processe of time they offered sometime euen whole flockes of shepe; sometime an hundred bullocks. Whereof came that name Ekatombe. which Homer vseth. Some did sacrifice euen whole heards of oxen also. And at the length through the infligation of fathan that murtherer, who by his oracles seduced the mindes of men, they came to that passe that they facrificed men. Through which madnesse not one man alone, nor one countrie onelie, but euen verie manie nations were driven to thinke, that the Gods were pacified by the offering of mans fleshe. Diogenes, as Theophilus doeth report, persuaded children to slaie their owne parentes in facrifices, and to eat their flesh. It was a custome among y Grecians at the yeerlie feastes of Bacchus to sacrifice quicke men. The Lacedemonians did offer to Mars the fleshe of men. The same people, with other nations, iny time of a dearth, or of war did run vnto the facrifice of men, as vnto à last refuge. Wherofit came, that when Eumolphus king of Thracia had inuaded Grecia with an armie, the king of Grecia fearing both himselfe and his

CHAP.22. The first pare

VER.3.

his people, sent messengers to know y oracle of Apollo, that was of a foule and wicked spirite, and to craue howe the God offended might be pacified: to whome the oracle made aunswere, that by the sacrificing of the kings daughter, ifher owne parents did kil her, before they encountered with the enimie, the wrath of the God would be pacified. When Erechtheus the king, and Praxithea his wife heard this aunswere, they foorth-with did offer their murthered daughter vnto the diuel, and therevpon encountered with the enemie, and draue him from their kingdome. Aristodemus in like fort killed his onlie daughter for the welfare of his countrie. It is reported how that Aristomenes Misenius at one sacrifice killed 300. men. The Herodians and Cretensians at the feast dais did offer to Saturne à dronken man, & boies vnder y age of fourteene yeres. The Pheneces & Carthagenians likewise did sacrifice to Saturne y yong children of Alderme fet-out in princelie apparel: and for neglecting this oblation, after they were ouer-come of Agathocles, to pacifie the God offended, at one time they offered vnto the diuel 200. fonnes of noble men. The Romanes were of opinion that Saturne, and Iupiter Latialis were pleafed with the facrificing of men, and besprincled the images of them with mans bloode The Britanes for a long while did vie to facrifice

the blood The Frence flee vnto likewise b great poin bloode to to stakes gi honce; and crifices. Th vlewes off to the idol. doe giue ou braffe, when hre beeing confumed. this facrifice ung builded they draue t into the flam them to goe they died. TI that and Ma and that by t Moabites, nau of God to th 18, and 20. prophet Iere 7. where it i mel place Ben-Hinn

CHAP.

CHAP. 22. of the 84. Pfalme VER. 33 o know vora the blood of captiues in their sutes to y Gods. and wicked for ne God offende The French-men when they waged battel did flee vnto the facrificing of men. The Germans ne the oraclemate likewise by a barbarous custome thought it a icing of the king great point of Gods service to sacrifice mans nts did kil her, bebloode to Mercurie. So the Cimbrians bounde th the enimie, the to stakes giltie persons which they kept for y e pacified. What nonce, and offered them to their Gods for sa-Praxithea his wife crifices. The Amonites which bordered vpon foorth-with did of y Iewes offered their sonnes & their daughters iter vinto the divel to the idol Moloch, y which as some Hebrewes. ed with the enemic doe give out, was an holowe image made of kingdome. Ail brasse, wherein children were included, that s onlie daughter for fire beeing put there-vnder they might bee . It is reported how confumed. Other nations there-about did vie at one facrifice like this facrifice after another custome. For, hacarry and Creterion uing builded, & set-on fire two piles of wood, o Saturne à dronker they draue their sonnes and their daughters of fourteenevers into the flames of fire and so long did enforce non likewifedidh them to goe vp and downe in the flame, vntil hildren of Alderne they died. This barbarous ceremonie did Aand for neglecting chas and Manasse kinges of the Iewes imitate, rere ouer-come o and that by the example of Mesa king of the od offended, at one Moabites, naught regarding the comandement diuel 200, fonne of God to the contrarie in Leuiticus chapter es were of opinion 18, and 20. Which crueltie the Lorde by the prophet Ieremiah doeth condemne, Ieremie ialis were pleaso 7. where it is thus written, They have built lere. 7, 13. and befprince ans bloode Th the I place of Topheth, which is the vallete d vieto facultu of Ben-Hinnon to burne their sonnes and their daughters

CHAP.22. The first part

VER.3

daughters in the fire, which I commanded them not, neither came it in mine hearte. For the wicked hypocrites did thinke, that if calues for a burnt sacrifice did please God; the oblation of their sons for a burnt sacrifice would much sooner please him. And if God was delighted with the obedience of Abraha which offered his sonne Isaak; whie should hee not like also the oblation of our children? And so by their blind vinderstanding they presumed to correct the manifest commaundement of God, which in expresse words forbiddeth to facrifice of their feede to the idole Moloch . But what maie be learned hereby? We maie learne two thinges. First, how extreeme the crueltie of fathan vpon mankinde is; and how greate the darkenes of mans minde is, when they are destinite of Gods worde. For then they be carried from one idolatrie vnto another, and from one sinne vnto another, vntil blinded in al maner wickednes and impietie, they delight themselves even in their owne filthines: which doubtles is an horrible punishment of defection from God, and from his worde. Secondlie, we, who by the worde of God are delivered from the tyrannie of fathan, and from the mistie darkenes of ignorance, hereby haue occasion offered vs continualie both to praise God for his goodnes toward vs; and to praie him earnestlie not to suffer vs to fal into olde or fuch line of lithat they state into a representation

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CHAP.23. of the 84.Psalme. VER.3.

or such like darkenes. For according to ý dotrine of Paul, God doth send them strong delusió,
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CHAP. 23.
1. Of papistical sacrifices; 2. of consecration of Popish Priestes.

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The Popedome, or kingdome of Antichrist have their priests cosecrated to offer sacrifices, not according to the institution of Christ & exaple of § Apostles, but partie by wicked imitation of the old people the Iewes, partie after the custome of the heathen. For from both, that is from the Iewes, and heathen people they have borowed such thinges as they thought would serve best to the setting out of their toies, and fables. Therefore I wil speake first of the consecration of Popish Priestes; then of the papistical sacrifice, or masse; & last of al, of some other thinges which maie be thought middle, and indifferent thinges.

A popish Priest is a person by ointment, Priest who. & shauing distinguished from other men, ordained both to sacrifice Christ, and also to offer praiers and vowes in the masse for the quicke and deade, and for other necessities. That this is the state of y Popish priesthood, the whole papacie, the can on of the masse, and

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CHAP. 23.

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the forme of wordes, whereby the mitred Bishops are wont to consecrate their sacrificers, doe witnesse. We gine you, saie they, power to offer expiatorie, that is peace offeringes. Hence is it that they brag howe they are mediators betweene God and men; and haue power to facrifice for the quicke and deade. Here, if according to the Prouerb, we wil cal a boate a boate, and à spade à spade, doubtles the Popish Prieste, somuch as in himis, doeth spoile Christ of the honor, which the heavenlie father by a folemne oth hath confirmed, Pfalm. Ffal 110,4. 110. The Lorde sware and wil not repent, Thou art a Priest for ever after the order of Melchi-zedek. And the Epistle to the Hebrewes acknowledgeth Iesus Christ to bee the onelie Prieste who by his owne facrifice once offered, hath for euer made the perfect who are to be fan-Etified, and because of the perfection thereof, faith he hath no need of successors, as those figuratiue Priestes of the olde Iewes had . And therefore the Popish Priesthood doth not onlie fal downe by the worde of God, and testimonie of the purer Church, but also is cleane contrarie to the Priesthoode of Cl. ist. Pope Gregorie doeth faie: Woe be to vs if we enter-in without making a noise, that is, if wee boast that we are sheepeheardes, and be yet but dumme dogs. For nothing is lesse tollerable, than for him to be

199 of the 84. Psaime. VER. 30 CHAP.23. by the mitted B deemed a pastor in the Church, who doeth not e their facilities speak, and whose voice maketh no noise to edificafaie they, power tion of the people. By these wordes Gregoofferinges. Hencel rie doth applie the figure of the olde law vney are mediator to the newe Testament. For, as bels were hannd have power to ged to the Priestes garmente; and Moses doth d deade. Here if plainelie commaunde, that a Priest come-not we wil cal about abroade without making a founde : So Greoubtles the Popil gorie wil not have his Priestes to bee mute. imis, doeth foole but to teach. And therein hee meant wel: ch the heavenlie fanotwithstanding he swarued from the truth. confirmed. Pfalm For, as the bels of the legal Priestes, had God for their auctor: So it shal not bee suffiwil not repent, That cient for Gregories Priestes to have a wide. e order of Melchina and open mouth to justruct al, vnlesse that Hebrewesacknow. found depende uppon the auctoritie of God; ee the onelie Priefe that is, valesse they vtter-out pure doctrine, once offered, hash as Malachie speaketh of the law, The priestes Mal.'2, 7. who are to be farlippes shal preserve knowledge. And this was it perfection thereof, which the Lorde by the Prophet Ezechiel Ezek3,17. cceffors, as tholefidoeth saie, Heare the worde at my mouth, and lde lewes had . And give them warning frome. For the Lord cannot thood dothnotonabid v they should take a part from his word, of God, and telt-& a part from the dreames of man; as it were but also is eleane intermixing corne and chaffe together, but he e of Cl. ift, Pope wil haue his owne word without mixture to visif we ento-n of chaffe to be heard. For so he faith, The ler. 23, 28. is, if wee boafing Prophete that hath à dreame, let him tel à t but dumme doll dreame; and hee that hath my worde, let him ban for him be diana.

CHAP. 23. The first part

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speake my morde faithfulie: what is the chaffe to wheate, saith the Lorde? Here doeth God set à limit or bound for Priestes which they maie not ouer-passe. As if he shoulde saie: I haue not appointed Prophetes and priestes to the ende they shoulde bring this or that indifferentlie, and thrust the same vpon the Church at their pleasure, but that they defend y pure worde and feruice of God, which the worde prescribeth. For as he compareth the pure worde of God vnto wheate: So whatfoeuer men out of their owne braine doe inuent, he likeneth it vnto chaffe. If then this lawe of God, and this limitation of v power of priefts doeth binde al, as indeede it bindeth, let the Pope shew vs anie word out of the writinges either of the Prophetes or Apostles of the vneting of their Prieftes, of their Thauing, of their power to offer Christ for the quicke & deade; and of their application of the merites of faincies. If the Pope cannot doe this by plaine doctrine without fophistrie, surelie we are not bounde neither to his lawes, nor to receaue his facrificers for mediators betweene God and men.

Against beside the words of Gode

But they have a common refuge. For they good intenss faie, privat masses were instituted by & Ecclesiastical gouernors of a good intet; & haue ben approved by long custome, yea & by miracles confirmed too. As a ough good intentes had

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of the 84. Pfalme. VER.30 CHAP. 23. anie place, where the worde of God doth not thine. Yea foure manner of waies their make themselues guiltie, which of their owne intent, which their cal good, doe institute anie diuine service without the warrant of Gods worde. For, first theie are guiltie of apostasie from God. For theie go from this commandement giuen out by God himselfe, Walke ve not Ezek. 20,18 in the ordinances of your Fathers, &c. but walke in my statutes: Againe, Theie worship me in vaine, teaching for doctrines the commandementes of Marke 7.7. men. Secondlie, theie are guiltie of rashnes. For what is a more rash parte, than to presume to institute divine service contrarie to Gods comandemet? Thirdlie, their are guiltie of pride, wherewithal God is highlie displeased, as though he knewe not wel enough, with what service to be worshipped. Last of al theie be guiltie of others faultes. For by their example other superstition dailie doth spring out. For men are the more emboldened to heape ethnical superstition together, when their see others doe so before their face. Touching antiquitie, I doe faie, that an euil custome, be it for Antiquitie. continuance neuer so ancient, is naught els Against ethan the oldenes of errour. The miracles wrought in Masse, were doubtlesse the illustons of Satan, who by that meanes would confirme idolatrie to the destruction of mankind. Wherefore we obeieng the worde and com-

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mandement of God, which is to be the rule of al our actions, let vs avoide the Pope with al his toies, and diuelishe inventions as accursed, the rather because, despising Christ our onelie priest together with his eternal priesthoode, hee faineth à certaine newe priesthod for profite sake to the reproche of Christ.

CHAP. 24.

1. Of the facrifice of the Masse; 2. With the abhominations therein conteined; 3. A confutation of the arguments which Papistes do alledge to defende their idol the Maste.

RVt that the matter maie y more euidentlie appeare, let vs see what manner of thing the facrifice of Papistes is, that so we maie give à more exact judgement of Priestes. But afore we define the Popish sacrifice, that is the Masse, it is behoueful for vs diligentlie to beholde the difference betweene the Masse it Comparison selfe, and the outward colour wherewithal it betweene à is painted. For as an harlot who setteth her bodilie har- bodie to sale, doth paint her selfe to al lasciuilos, and she ousnes, and vncleanenes; doth set-out her selfe with rings and iewels; and putteth-on cofflie apparel, therwithal to alure to her felfe com-

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CHAP.24. of the 84. Pfalme. VER.3.

panions, whose substace she maie wast-awaie: So that whore of Babylon, caled the Masse, commeth-abroade fet-out as it were with golde and iewels, while she doth vse certaine holie lessons, and songes out of the worde of God, wherebie she doth easelie deceaue the ruder forte, and the simple, who deceaued with the outward shewe, doe thinke her to be à verie chaste virgine, who in deede is à moste filthie harlot, hurting her companions more than the vilest harlot that maie be. For, as an impudent strumpet doth infect the bodie of her louer with contagions and poisoned diseases: So this Babylonish, or Romane Arumpet infecteth the foule of man with The Pope moste : stilent diseases, which no waie can be the spiritu. cured, pefore her baude, whiche is the Pope, al bande. be vtterlie renounced; and, the filthines of this harlot being knowen, Christe in time be made the physician who alone knoweth the waie to cure and heale the wounds of conscience. And therfore we must not stick in the outward appearance of the Masse, but in our minde we must have deeper cogitations, what one she is in deede when her ornament is plucked from her. For beeing spoiled of the fame, nothing wil appeare either more odious, or more abhominable, or finalie more hurt-ful to mankinde than it is. Nowe beeing fore-warned by this admonition let

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The Maße bow a fasrifice.

The Masse with the Papistes is both a faà sacrifice, à crifice, and à sacrament. It is à sacrifice, when Jacrament. it is offered by a priest occupieng the place of The Masse à mediator betweene God and man for the faluation of the people, that is for a cleanfing of the sinnes both of the quicke, and of the dead; and for the obteining of other thinges from God.

The Maße when a fagrament.

And it is a facrament, while the feast made of Bread, of Wine, and of water, is deuoured onelie of the facrififing prieft. For I speake not in this place of the Masse wherein some peeces of bread are distributed among the people, without participating of the inchanted cup. This definition of the Masse is collected partlie out of a Canon of the Masse, than which their thinke nothing is more holie; & partlie out of the commentaries of the schoolmen, whome their prefer before the writings both of the prophetes, and Apostles. And the Masse their saie, signifieth à transmission : because the people by the priest, who is in the place of a mediator betweene God and man, doth transmit, or sende-ouer praiers, vowes, and oblations. Howehorriblie the Sonne of God with his priesthood is dishonored herebie, no man sufficientlie can conceaue.

But, because the yonger sorte without in-

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CHAP.24. of the 84.Pfilme. VER.3.

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struction are not able to conceaue the abhomination in this Popish Masse, I wil first faie somwhat touching the canon of y Masle; and then gather reasons wherebie the prophanenes, and abhomination of this Masse maie apeare. First therefore I demande of the Papistes, of whome their haue this custome of muttering this canon, wherein the mysterie of the Popish Masse, is contained. If theie faie of & Apostles, their make Pope Gregorie, whom theie cal Great, a loude liar. For he faith it was patcht-together by a cannot tell what schoolman. If theie saie of Christ himselfe, let them alledge testimonies of the Euangelistes, who at large doe testifie the actes and saienges of our Saujour Christ. Furthermore I aske whether this canon be a parte of the doctrine of the Church, or no? If it be à parte of doctrine, whie doe theie deeme it vnlawful distinctlie to vtter the fame, that al the congregation maie heare it? If it be no parte of heauenlie do-Arine, whie shewe the Papistes more crueltie against them which reject the canon, than against either harlots, incestuous persons, adulterers, or traitors? But the reason is plaine; eue bec ase their preferre yeatheir smalest traditions before the commandementes of God. If therefore this canon doth come neither from the postles, nor from Christ him selfe; nor yet is anie part of the doctrine of the church, doubt-

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doubtles verie wicked are there which wil thrust the same vpon the Church of God, as though there-vpon the whole building of religion did depend. As for me I am fullie perfuaded this Canon was brought into the Church by the diuel himselfe, the auctor of al idolatrie, and superstition. For the mumbling with their theatrical gestures agreeth to the incantation, and curssed superstition of the Gentiles, rather than to the institution of Christ.

The auctors of the Masse

I wil therefore speake what I thinke of the indgement Canon. And first I saie, that it is neither neof the canon cessarie, because it is commanded by no word of God; nor profitable, because it maketh not vnto edification; nor yet indifferent, because it is cleane cotrarie to the institutio of Christ: but verie wicked; because it spoileth Christe of the honor of a Mediator. For he alone is both à cleanser of sinne by his onelie sacrifice. and the onelie mediator betweene God and man: which honor the canon ascribeth to a facrififing Prieft. It is also a polling thing; for it both was invented, & is defended of Papists for lucre sake. It is a posson to soules; for it flaieth fuch as repose anie confidence therein. It is not onelie a prophaning, but also an abolishing of the Lordes Supper. For it hath no one iote of Christe his in itution.

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CHAP.24. of the 84.Pfalme. VER.3.

It is furthermore an inchantment. Because, through the mumbling of these sine wordes, For this is my bodie; and breathing of the priest vpon the bread, it maketh a transsubstantiation, as these saie, of the elementes. Yea and it is idolatrous. For these sine wordes be no sooner spoken, but both the Priest himselfe doth adore the bread, and also offereth it to be adored of al the people rounde about him. And so in place of God these bring-in a morsel of bread, and that to the greater dishonor of God, than did Nabuchad-netzar, that commanded an image which he had set-vp, to be adored.

Thus much briefelie concerning the canon of the Masse. Nowe in order we wil recite the reasons, shewing what vnholines, and

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the Church, without the commandement of the Masse is
God. For such boldenes is apostasse from abhominable.
God; whose worde is the light of life, according to that of Dauid: Thie worde is à lanterne
vnto my feete, and à light vnto my path. And
Salomon out of the worde of his father gathered this Prouerbe: The commandement is Rom.6,23.
à lanterne, and the Lawe à light. So that where
the commandement of God is not, men wander trom the right waie.

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Where the Lawe of God is not there is meere darkenes. Hitherto in like forte pertaineth the Exod. 20,3 first commandement, Thou shalt have none other Gods before me. And therefore it is for God alone, vpon whome each creature should depend, to prescribe the forme howe he wil be worshipped. David then instructed by this commandement did praie aright, when he Pfal.25,5. faide, Lead me forth in thie truth, and teach me : for thou art the God of my saluation. Againe, Mark 7,7. Theie worship me in vaine, teaching for doctrines mens traditions. Then al the inuentions of man are vnnecessarie burdens, as theie which detract from the auctoritie of God. Further-Rom. 14,23. more, what soener is not of fauth, is sinne. For faith of the worde is faith. Wherefoeuer then the worde is not, in vaine doth man purpose to Deut. 12,8. please God. Againe, Tee shal not do euerie man what soener seemeth good in his owne eies. And Eze.20,18. Ezekiel, Walke ye not in the ordinances of your 19. fathers, &c. Walke in my statutes. By these and manie other places, that is confirmed which we did propose. But this Masse, wherein their feigne an oblation to be made for the quicke and dead, not onelie hath no commandement of God, which thing is necessarilie required in the maner of seruing God, but also is quite Tuke. 22,19 contrarie to the institutio of Christ, who bid-1.Co.11,24 deth the living to take, eate and drinke, and to do that in remembrance of him. This reason should fatisfie

CHAP.2 Gtiffie al that the P blindenes command (hippinges madethed the Pope. confcience baude of R corrupted: the fonne o **Itrengthen** theie be con thame, and fession of th ftome, and tooimpude faieth, none ces of time or uiledge of res continuethf custome. Thefecor minable re turne-ouer afrifiling Maffe. For glorie of o

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209 of the 84.P salme. CHAP.24. VER.30 not there is no fatisfie al good men, especialie such as knowe Orte pertained that the Prophets zealouslie doe reproue the falt have noted blindenes of those men, which without the efore it is for G commandement of God, doe institute worcreature thould shippinges in the Church. This foundation me howehem! made the divorcement betweene Luther and m instructed by H the Pope. This foundation doth cleare the are aright, who consciences of such good soules as for sake the truth, and teacher baude of Rome, and flie vnto their moste vn-Calmation . Agin corrupted spouse, euen our Lord Iesus Christ. teaching for dolling the sonne of God. And this foundation doth at the innendeme strengthen, and comfort the faintes, while rdens, ascheiewill theie be compelled to sustein exile, affliction, tie of God. Further shame, and losse of their goodes for the confund is time. For the fession of the true doctrine, to whom long cuhere loeuer that the stome, and the auctoritie of their Elders is too too impudentlie obiected. For as Tertullian th man purpole saieth, none mare prescribe to the truth either sahal not do every the ces of time, or the authoritie of persons, or the prihas some eies, An be ordinances of w uiledge of regions. Because our Lord Christ, who atuter. By thele 20 continueth for ever named himselfe the truth, not is confirmed which custome. The second. It is cursed impietie, and abho- 2. Reason. Malle, whereinthe minable reproch against the sonne of God to rade for the quar turne-ouer y glorie due to Christ alone, vnto 10 commandemo a ferififing priest. But this is don in y Popith cessarilie regim Masse. For the sacrifiling priest arrogateth the d, but alfonous glorie of offering à propitiatorie sacrifice for f Christ, whole finnes of all men both quicke and dead to nd drinke, at 104 limitelfe, when he brag th howe he doth ofhis reason shoul

210 The first part CHAP.24. VER.3. CHAP. fer for the quicke and for the dead. For, as afecond, a boue * hath bin shewed, Popish priestes are that Chr. chap. next to that end consecrated. But now, seeing the immediatehim selfe heauenlie father wil, that men doe reposethe lie going. hauethel eternal fanctification of them selues onelie in before. wit facrifi the oblation of Christ (for so y spirite of God together, t in the Epistle vnto the Hebrues doth saie, But Heb.10,12. fore lefus this man, to wit Christ, after he had offered one 13. Sacrifice for sinnes, suteth for ever at the right crifice onc ishealone hand of God, and from hence-forth tarrieth til his have access 14. enimies be made his foote-stoole. For with one offecession des ring hath he consecrated for ever them that are crifice. So th Heb.g.II. Sanctified. Againe, Christe being come an hie red vpon as Priest, by his owne bloud entered be in once into make pr 12. to the holse place, and obteined eternal redemption fore this die for vs. And againe, How much more shal the 14. bloud of Christ which through the eternal spirite alacrifilino lonne of G offered himselfe without stot o God, purge your fained facrif conscience from dead workes, to serve the living gate to then God!) Who feeth not that curfed impietie, and linnes; but abhominable reproche is done to the fonne uon, which of God by a facrififing priest, if he arrogate etheir praier uen the smalest part of Christe his glorie to maistie of the himselfe! The third. The holie spirit in Paul farifice, a hol 1.Tim.2,5. doth saie: There is one God, and one Mediator 6. betweene God and man, which is the man Christe the holie bre Iesus, who gave himselfe aransome for almen. In sperpetual so feto looke y which faieng of Paul there be two things. The first, is an affertion wherebie Christe is made mance, and the mediator betweene God and man. much afe to second. hrighteom

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fecond, à reason of the assertion: namelie, for that Christ alone, and none but he hath given him selfe à ransome for al men. For Paule wil hauethese partes of Christ his priesthood, to wit sacrifice, and intercession to be so ioined together, that theie cannot be seuered. As therfore Iesus alone is the priest, which by his facrifice once offered doth purge wickednes: fo is he alone the mediator, by whome onelie we haue accesse vnto the Father. For the intercession dependeth vpon the merite of the sacrifice. So that intercession can not be transferred vpon anie beside him, whose duetie it is to make propitiatorie sacrifice. When therefore this dignitie of intercession is ascribed to à sacrifising priest, great iniurie is done to the sonne of God. But this do the Papists in their fained sacrifice. For theie doe not onelie arrogate to them-selves the honour of purging finnes; but also vsurpe the office of intercession, which is peculiar to Christ. For this is in their praier in the Masse: We offer to thie noble maiestie of thie benefites, and giftes, à pure sasacrifice, a holie sacrifice, an immaculate sacrifice; the holie breade of enerlasting life, and the cup of perpetual saluation, upon which do thou vouchsafe to looke with a fauourable and gratious countenance, and to accept them, as thou diddest vouchsafe to accept the gifte. of thie childe Abel the righteoms, and the sacrifice of our Patriarch

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Abraham; and that holie, and immaculate facrifice which Melchisedech this most hie Prieste offered to thee. We humblie befeech thee, ô Almightie God, command these to be carried-up. by the hande of thine holie Angels unto thine bie altar, &c. And again in the same secrete of the Maile their afcribe the like honour to the dead, when the priest craueth that thorough their merites and praiers we maiebe armed with the help of Gods protection. Here we do see à double impietie to be ioined together. For theie doe not onelie make à Priest the intercessor, who standeth-vpon the dignitie of his facrifice : but also theie craue that through the merites and praiers of the Apostles, and Martyrs, God would protect them. And although it followe through our Lorde Iesus Christe: yet moste plainelie theie bewraie their impietie, in that theie testifie in plaine wordes howe their depende both vpon the dignitie of the sacrifice, and merites of the Saintes. But when the Papistes doe obiece howe Paule adhorteth, that one would praie, and make intercession for another: I answere, the saintes do praie, & make intercession each for others, not with anie confidence vpon their owne worthines and merites, but vpon the worthines and merites of the onelie Mediator our Lord, and faujour Christ. But the Papistes in making the saintes Mediators, doc

VII

CHAP. 24. of the 84. Pfalme. VER. 3. d immaculate for understand such patrons as by their own merites & worthines maie purchase to vs the faore most be Prod efeech thee, out uour of God. For this is a common principle ese tobe carrier among them, that men living in earth do need patrons in heauen, in as much as theie are Angels vato this vnworthie to appeare in the fight of God. By the fame femen which faieng, beside that their bereaue Christ the like honour our Mediator of his honor, their make themeft croueth that selues guiltie of threefolde impietie. For first, Draiers We make while their make the dead intercessors for the The have ods protection.Ha liuing, theie doe runne beyond the limits of which comtie to be joined to Gods worde, and foole hardilie are carried in-meth by onelie makeali to damnable darkenes, and vpon the steepe saintes indeth-vpon the di mountaines of Hel. From whence to returne tercesors also there crave to backe, and oaspire alost, that is a labour, and a for men. praiers of the App fore paine. But what a prophanenes this is, the would proted then godlie alone do marke, who know that darksbrough our Lines nes is there, where the torch of Gods word is inelie theie bent not born-afore; who know that al is abhominable which God hath not decreed; and who ende both vpont consider, that al which dust and ashes doth inand merites of the uent in religion, without the direction of Papiltes doe out Gods worde, doth proceede from Satan. Senat one would pri condlie, when theie teach howe we must depend vpon the merites of saintes, their depart ke intercellion from the true foundation of faluation, and e confidence m seeke another foundation to builde their salmerites, but to uation vppon, without the worde of God. of the one Fir, feeing that mortal man by his owne ir Christ. L merite can not attaine saluation, it is imposites Mediators tible

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fible that the merites of Saintes should bring faluation vnto others: which merites for al that the Pope faineth to be the treasure of the Church, which he dispenseth not gratis, but according to their dif burfing, who acknowledge the Pope to be the treasurer of the Church. Thirdlie, in forging such fained patrons to themselues, there are drowned the more deepelie in darkenes. For theie departe from the first commandement; and with curfed impudencie cal vpon Saintes driuen therunto by the dinel himselfe, who hath brought while found into the world the inuocation of Saintes, and that for these causes. First to bereaue Christ of his honor. Secondlie to make the faintes infamous. Lastlie, that in time to come their maie bee partakers of his eternal paines, who in this life doe cal voon faintes.

A. Reason.

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The fourth. The Popish masse is laide open for filthie lucre sake. For theie not onelie doe sel Masses for the redemption of soules out of purgatorie: but also make them common to be bought for the obteining of anie thing. In which of finns manie finns do meete together, of which I wil recite a few, that with à perfect hatred we maie abhor y most fithie lucre of the Masse. For first, this gaine striueth against the foundation of our saluation, which is free mercie. For be grace, faith Paul, are ye faued through famb, of that not of your felnes, it is the

CHAP. 24. of the 84. Pfalme. VER.3. intes should bin gift of God. Not of workes, least anie man should uch merites for boast. Secondarilie, it abolisheth the Lordes e the treasure of the Supper. For who is so blind, but maie see how Lords Supeth not gratis, be it is farre from the Supper of Christe to seeke per whie ing, whoadnow filthie gaine therebie, which supper the Lord inflimed. ne treasurer of the would haue to be a notable argument of his ring such fained no inward loue toward the Church, and à testile are drowned its monie of the redemption of the Church by s. For their denue his death, which free redemption of his beloued spouse he sealeth in his supper. Thirdlie mene; and withou this huting after gain doth vtterlie ouerthrow Saintes driven the the Prophecies of the prophets concerning y e who hath brown benefites of the Mediator of the Newe Testaation of Saintes, and ment. Ho, faith Isaiah, euerie one that thirsteth, Isaie, 55, 10 to hereage Christ come ye to the waters, and ye that have no filuer, make the faintein come, buie, and exte : come I saie, buie wine, and time to come their 20 milke without silver, and without monie. By waeternal paines, who ter, wine, & milke the prophet vnderstandeth the benefites of the Gospel, which he proith maffe is laide o nounceth are freelie bestowed. For as our bo-For their not onel dies are nourished by bread, wine, water, and demption of four milke: so our soules are nourished, and suo make them consteined by the doctrine of the Gospel, by the obteining of and holie Ghost, by the sacraments, and other such mie finns do meet free giftes of Christ. Fourthlie, the buieng and ite a few, that with selling of the Popishe Masse doth make misehor ý most fichie rable men drunke with carnal confidence. this gaine fined For by paieng monie for this feigned purr faluation, which gation, as it were for ar effectual medicine, th Paul, are yell theie persuade them-selues that theie driveour felnes juice awaic

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awaie al diseases of the soule, and that without faith, & repentance. And because by Masses purchased theie trust theie be armed against the divel and death, theie goe-on the more boldlie in wickednes, and dailie become the more obstinate. Fiftlie, this gaine of Masses is the ground of Purgatorie. For to make their Masses the more vendible, the Priestes did teach howe there was a Purgatorie of soules after death, wherein the soules of . Purgasorie. the dead should be deteined, until their were purged sufficientlie from the spots of sinnes committed in this life. And therefore Masfes were appointed to be folde to them, who defired that either them selues, or their friendes might be deliuered from the fire of purgatorie: wherebie theie fained that the paines of purgatorie were brought-out. Hence the Patrimonie of Peter, as theie cal it, was exceedinglie encreased. And hence it is, that the goodes of miserable men are translated from the true heires vnto balde Priestes and Sixthe, this gaine of the Masse, and subtiltie of the Romane baude, is the strength of the Papacie, that is of the Antichristian kingdome. And therefore manuel it is not, though the Papistes doe so fiercelie contend and fight for their altars. For their feare much that their chimneies would fall downe, if their altars were once ouerthrowen.

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The fifte. It is abhominable idolatrie to s. Reason. worship à peece of bread in y place of Christ. For, as a litle aboue we have touched also, the Priest after y mumbling of the historie concerning the institution of Christ, doeth firste of al adore the bread himselfe; and then lifteth the same vp, that the people maie worshippe it. For the Papistes be persuaded that by the virtue of the mumbled wordes of the instituted supper, the elementes of breade and of wine be transsubstantiated into the verie bodie and bloode of the Lorde; which they lay open to be adored, but verie erroneouslie. For this transsubstantiation so stiffie defended by Thomas, is contrarie to the nature of a facrament. For, as in baptisme it is required that the substance of water doe remaine, which while it is sprincled according to Christ his institution, is a right sacrament, and with that water after a fecret fort the verie bloode of Christ, whereby the inward man is washed from wickednes, yea and putteth-on Christ himselfe, is present: So it is required that in v supper of the Lord, the substance of breade and wine doe remaine, which being reachedfor hand taken after the institution of Christ, area verie facrament, and with that bread & wine after à secret sorte, the verie bodie and blode of the Lorde; whereby the inwarde man is nourished, fed, and refreshed, are preient.

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VER.3.

fent. So that before the vse whervnto they be ordeined, bread and wine are no more à facrament, than is the water of baptisme. And therfore it is as great madnes to worshippe the breade and wine, as if a man woulde worship the water either to be sprincled vpon à man to be baptized, or sprincled alreadie, and referued for worthip fake. Nowe whereas the Papistes doe attribute to the reciting of the wordes of the supper, virtue to translubstantiate, to speake as they do, the elements, surelie they have learned that of the Magicians, and witches, rather than of Christ. For healone it is, and none other, that by his divine power worketh in the supper, & by the hands of his ministers reacheth to vs when wee doe communicate his verie bodie, and his verie blod, after an vnfearchable maner. And wheras in reformed Churches the ministers of the Gospel doe pronounce the historie of the institution of the supper with a loude voice in a knowen tongue, they doe it, not that anie virtue by that reciting shoulde passe-ouer into the elementes; but otherwise for a most holie and profitable purpose. For they know nothing is more comfortable to the godlie, than to heare the historie of the instituted supper which containeth the causes of the institutio, and commendeth to them the greate loue Jetweene Christ and his Church. And therefore

as the Pap the worde criledge, Gospel, th the histori So doe I iu to be puni Lord his fi rie of the ! gelistes, or wil arife, & per in the 1 monlie ado Idoe thus a do worlhip as yet in a p to be reuok Gospel. Th thip of the the maiestie which reuer knee, and while we ar the supper. Thewhi

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CHAP.24. of the 84.Pfalme. VER.3.

as the Papistes by mumbling with themselues the wordes of the supper commit hainous sacriledge, by keeping close the doctrine of Gospel, the summe whereof is contained in the historie of the institution of the supper: So doe I judge it an intollerable thing, forelie to be punished, if anie woulde celebrate the Lord his supper without repeating the historie of the same taken either out of the Euangelistes, or out of Paul. Here some perchance wil arise, & saie, in the celebration of the supper in the reformed Churches y bread is comonlie adored euen as in y papacie. Herevnto I doe thus answere: If anie in our Churches do worship the bread and the cup, he sticketh as yet in a papistical error, from which he is to be revoked by the godlie ministers of the Gospel. Then I distinguish betwene the worship of the bread, and the reverence towarde the maiestie of Christ, present in the supper, which reuerence we do teltifie by bowing the knee, and by outward gestures of the bodie, while we are occupied in the celebration of the supper.

The which reuerence, as I judge it laweful, and godlie, and commended to vs by the Apostle Paul: so I doe thinke the worship of the breade and of the wine, is wicked, & prophane, both because we have no commandement

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CHAP. 24. The first part

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to doe, without which à godlie minde can appoint nothing in religion; and also because it is meere presumption, as that which is not cotent with that vie of the facrament, which the Lorde requireth.

6. Reafon.

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The fixt . It is contrarie to the institution and nature of the Lorde his supper, that one feueralie by himselfe shoulde haue a banket without moe communicants. For thus doeth L.Cor.11,20 Paul saie, When ye come together into one place, this is not to eate the Lordes Supper. For enerie man when they shoulde eate, taketh his owne supper afore. Againe, as no man can baptife himselfe alone: So neither is it lawful for à priest to minister the Lordes supper prinatelie to himselfealone. If then this Lordes supper be not à priuate banket, surelie in vaine do those facrificers vaunt howe with fine wordes they can pluck-downe the bodie of Christ from heauen vpon their altar. For ý bodie & blood of Christis onelie in y place, where the institution of Christ is maintained, and the communion according to the institutio. It is needful then that at the least there be one to minister, and another to receaue.

7. Reafon.

The seauenth. By the helpe of this mare, the kingdome of Antichrist which was ere-Eted by the diuel, is augmented & established. For the storehouse of al vngodlie worsh pings, whereby the singdome of Antichrift

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is vp-holden, is the masse. Which therefore the more forceablie doeth deceaue, because it hath a forme quite contrarie to y nature therof. For it seemeth goodlie, whereas nothing is more abhominable.

The eight. The application of the masse 8. Reason. for the dead, y they maie be deliuered fro pur gatorie, is a meere diuelish invention. For no man is forgiuen without he haue faith. wherforethey most horriblie deface the glorie of Christ, which do faine that that offering doth merite that remission of sinnes for the deade. Furthermore al which depart out of this life, doe depart either in faith, or without faith. In in faith, they are bleffed, according to that, Blessed are the dead which die in the Lorde. And Rene. 14.13 Peter faith: The end of faith is the faluation of I. Pezz. 9. fonles. But if they die without faith, the sentence of Christ standeth sure: He that belee- 10hn 3,36. ueth not on the sonne, the wrath of God abideth on him. So then there is a double waie, to wit a waie of faluation, which is of the faithful; and à waie of death, or damnation, which is of al fuch as refuse in this worlde to beleeve on Christ. Where then is purgatorie, fro whence the soules by masses be redeemed for monie?

Notwithstanding, albeit the trueth touch- Whas she ing the idolatrous masse of Papistes, bee not Papists do vinknowen to the Church of God: yet the aleadge for them schoes Papistes to shew that they have some grounds to maintain

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doe obiect three thinges, as buclers for their defence. For, first they bring-out the deede of Melchizedech. Secondlie they oppose a place of Malachie touching the sacrifice to come among the Gentiles, with the like. Lastlie, they doe amplifie the worthines of the people of the new Testamet. But what force they are of, let vs brieflie consider.

Against the first argument of the Papistes. Gen. 14, 18

The deede of Melchizedech, from whence the Papistes do seeke to have their cause countenanced, is thus described Gen. 14. And Melchi-zedek king of Shalem brought-foorth breade and wine, and hee was a Priest of the most high 19. God. Therefore he bleffed him, saieng, Bleffed art thou Abraham, of God most high. Hence do they most impudentlie inferre that Priestes must offer to God bread and wine for peace offeringes. With as good a consequent, might one make this argument. Philip is in Spaine; therefore the sea is sweet. For first they doe corruplie reade He offered, for He brought-foorth and in place of the particle And they reade For. Wherby they testifie who is their master, eue the diuel, the corrupter and slanderer of gods worde. Secondlie they doe verie naughtilie distinguish the thinges which are to be compounded, and mingled the thinges that are

to be distinguished. For there be two distinct

members of the narration in Moses. The for-

mer is of the king, & nis deed: The latter of the

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225 of the 84. Pfalme. VER.3. CHAP.24. s buclers for the priest, & his deed. Melchi-zedek brought-forth g-out the deede bread & wine; you have the king, and his deed. ey oppolea plan And he was a Priest of the most high God, thereacrifice to comes fore he bleffed him; Where you have the priest elike.Lafficing and his deed. Melchi-zedek therefore in brins of the people ging forth bread and wine, showed himselfe at force they ared a liberal king, whereby he would refresh the wearied hoft of Abraham: And in bleffing Adech, from whene braham, he shewed himself a Priest. For it was the office of Priestes to blesse the people. Nu- Nom. 6,22. ue their cause combers 6. Thirdlie the Papistes out of the Epi-Gen. 14. And Mil file vnto the Hebrewes should know, y Mel-24.05% rought-foorth break chi-zedek was a type not of y popish Priests, riest of the most high but of the sonne of God, and y too after a cerm, leseng, Ble fedat taine fort. Thou art, saith the father vnto y fon, high. Hence do the à Priest for euer after the order of Melchi-zedek that Prieflesmul Nowe if they faie how they are Priestes after ine for peace offer the maner of Melchi-zedek, they make them- Heb.7, 17. lequent, might one selues the successors of Christ in y priesthood is in Spaine, there. whom the holie spirit in the Epistle vnto the t they doe comp Hebrewes doeth testifie hath a priesthoode brought-foorth and which shal not passe by succession vnto anoand they reade for, ther; and who, according to the witnes of the cheir malter, en father, shal have no successor, but alone shall Canderer of god abidea Priest for euer. For soit is in the 110. Pfal. The Lord sware and wil not repent, I hou art verie naughnik hare to become à Priest for euser after the order of Melchi-zethinges that are Fourthlie it is vndoubtedlie true, be two diffind that the holie spirite woulde not have pre-Mofes. The Man termitted the same, had anie mysterie, The latter of the touching

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touching the facrifice of breade and wine in the newe Testament lien hid in the deede of Melchi-zedek. For the holie Ghost both exactlie and plainelie doeth number the conditions wherein Melchi-zedek was likened to the sonne of God our eternal Priest. By these reasons it is apparent, howe the Papistes doe wrest the deed of Melchi-zedek verie il to establish their idol. Neither doe we weie their allegation of some saienges of the fathers, who haue deliuered to the posteritie y error which they receased from their elders. For there is no auctoritie of man so great, but it must give place to the worde of God. Neither is a long and erroneous custome ought else, then the auncientnes of heresie. Before which y worde of God deserueth to be preferred. Theodoin cap.8, ad ret, whome alone I preferre before al Ecclefiaffical writers, waighing the words of the Epistle vnto the Hebrewes, saith on this wife: If therefore both the Priesthoode which is of the lawe have taken an ende; and the Priest which is after the order of Melchi-zedek have offered the sacrifice, and brought it to passe that alother facrifices shoulde be unnecessarie, whie doe the Priestes of the newe Testament vse à mysticallyturgie, or [acrifice? But they who are learned in diuine matters doe know, that we doe not offer another sacrifice, but cal into minde that on wholesome sacrifice. Hitherto Theodoret. But

Theodores Heb.

of the 84. Pfalme VER. 3. CHAP.24. the age insuing being seduced of fathan thorowe missevnderstanding of the wordes of the fathers, did frame the idole of the masse.

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The place of Malachie which they bring- Mal. 1, 11. foorth to confirme their opinion is this, Mal. 1. In euerie place incense shalbe offered unto my Name and a pure offering: for my Name is greate among the heathen. Of this faieng of Malachie, and such like, as that is of Ezechiel, Offer à lawful and continual sacrifice to the Lord: the Papistes doe endeuour to establish their missatical sacrifice. But euen children, who haue but tasted the beginnings of Logike wil laugh at this conclusion. For who can beare this conclusion? Beastes be in the market place: Ergo, à Chimera is there. Yea that which is yet more absurde, of a general vindiuided theie doe inferre à monster neither heard-of, nor feene afore of anie man.

The force of the Prophetes argument is this. The Prophetes loe fore-tel, how among the gentils there shalbe à sacrifice, and in al places a pure oblation. Therefore the Gentiles converted through the preaching of the Gospel shal have facrifices and oblations. Not vithstanding what kinde of sacrifices, & oblations they shal be, it must be learned not of men, but of God, and fuch as have the test. nonie of God speaking within the. But of this we shal speake more afterward *when *Chap 26;

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The first part CHAP.24. VER.S. wee shal entreate of the facrifices of Christi-

Reainst the shirde obie-Fion of Papistes

The third thing which the Papiftes object, is the worthines of the people of the newe

Testament. To proue this dignitie the Papistes bring-out manie testimonies of the scriptures, especialie two sentences out of the former Epille of Peter: To whome ye come as unto alsuing stone, & c. yee as livelie stones, be made a si-5. ritual house, and holse Priesthood, to offer-up spiritual facrifices acceptable to God by Jesus Christ. And by and by in the same chapter, But ye are à chosen generation, à royat Priesthood, an holie nation, a peculiar people, that ye should shew-forth she virtues of him that hath called you out of dark nes into his meruelous light. By these and the like sentences the Papistes doe wel gather the worthines of the people of the newe Testament; but for al that their conclution, that therefore they ought to be massing Priestes, to offer facrifice for the quick & dead, is naught. For Peter in this place speaketh not vnto bald Priestes, but vnto v whole people of God, vnto men, women, maides, old-men yong-me, & infants, to al which he giueth y honorable tithe of priestes, as they who are in v priest ood to offer spiritual sacrifices acceptable to God through Iesus Christ. If therfore al Christians be priestes, to offer acceptable sacrific God

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227 CHAP.24. of the 84.Pfalme

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God, surelie the priesthoode common to al Christians is one, and the priesthoode of papistes is another, the which is committed onelie to shauelinges to offer acceptable sacrifices to God, without the commaundement of God, yea contrarie to the manifest scriptures: Therefore when the Papistes do reason thus: The excellencie of the people of the newe testament is farre greater than of the people of the olde Testament: Ergo It is required that Christians also have their facrifices, and those greater than were in times passed, otherwise they were of baser condition, than either the prophane people haue beene or the lewes vider the lawe. I graunt the dignitie is verie ample, I graunt also that the facrifices are greater : but that the masse is the facrifice of Christians through the prerogative of worthines, it can not bee pro-

Seeing nowe wee have both shewed by strong reasons the vanitie and prophanes of the Popish maile and declared the lightnes of the bucklers; which they object vato vs; it remaineth that wee shunne their impietie euen as the serpent himselfe, who was the author to our first parentes that they should tempt GOD by correcting his commaun- Whating denient. For to tempt God is nothing elfe that to temps by dispising his word, ordinance, & vocation, God;

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to seeke another thing through trust of our owne wisedome, which better pleaseth vs: which thing the Papistes haue done by inueting à masse for the quick and deade; whereby they thinke both to confirme their kingdom, and to encrease the honor of their facrificing priestes.

CHAP. 25.

1. Of thinges indifferent.

Nowe brieflie, as we promised, let vs saie somewhat touching those thinges which Whatthings maie be counted indifferent. For al thinges that are observed in the papacie, are not geneshe papacie, ralie wicked, so that euerie whit shoulde be auoided. Morning and Euening praiers, inftituted, as they calit, for the time, doe confift of Psalmes and lessons taken out of the sacred scriptures. And therefore à godlie man man maie dwelling among the Papistes maie be at them with a safe conscience, if so be the daunger of offence maie beshunned; and al suspicion of plaieng with both handes, avoided. For I woulde not have a man fo to flie Scylla, nat he fal into Charibdis. For these two extremes are alike to be avoided, namelie papiffical impietie, and al suspicion of Epicurisme. . or he that alwaies doeth auoide the meetinges of

A godlie be at some Teruice of Papistes.

229 of the 84. Psalme. VER.3. CHAP.25.

men, where publike praiers bee made of the congregation, seemeth not so much to flie papistical wickednes, as to followe them which are of no religion. And therefore I woulde haue the godlie abiding among papistes somtime to be at their morning and euening praiers, especialie at those wherein neither inuocation is made of the deade; nor their little God of bread is offered to be adored, as it doth fal out at the feastes of sainctes, and at hie festiual daies, as they cal them, wherein the perfume of frankecense is blowen before images.

Now as touching the baptisme of infants, Popish Bapthe godlie are to doe two thinges. Let them tifme. both in heart reprooue the papistical toies, wherewithal Baptisme after à sort is contaminated; and with reuerence meditate vpon the institution of Christ. Which being done, I am of opinion the godlie are excused, which either doe suffer their children to be baptised of Papistes; or otherwise doe come as witnesses vnto the baptisme of infants. Because somwhat remaineth there yet of the institution of

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Here what shal we saie of the masse, wher- Whether & in d. stribution is made both of bread & wine? godlie man Because therein somewhat of Christ his institutio doth remain, shal it be lawful for a god-with papists. lie 1...an instructed aright touching yidole of the masse, to be thereat, & to comunicate with

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others? For if hee maje be present at the baptisme of the Papistes, although it bee foulie defiled with manifolde additions, because there is somwhat remaining yet of Christ his institution; why shal not the same reason be of strength, in the communion of the supper. This question? although it seeme verie intricate, yet I wil plainelie tel what I thinke therof: leauing the judgement to the Church, that is the true Christians, especialie to such as have felt the crosse, and lived among the pikes. First therefore I distinguish between the masse, and the communion in the papacie. For I thinke there is as great à difference betwenc the masse, and that solemne communion celebrated among Papistes on Easter daie, as is betweene heaven and hel. For in the masse there doth nothing remaine of Christ his institutio, Wherefore as I judge the masse abhominable, and therefore to be shunned, as an idole of Satan: so I pronounce that holie which remaineth of Christ his institutio. For it is wickednes to think that so great a thing doth depend vpon the worthines of ministers. Because indeed, the masse, & the communion or supper, be cleane contrarie actions. For the Pop the masse being ended, the supper of Christe beginneth. So that a godlie man abiding among Papistes, is bound to shun the idole of ym Te; and maie, so that both offence, & al suspitio of hala

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of the 84. Psalme. VER.3. CHAP.25. halting be taken heed-of, be at the comunion, and with the elect of God, whereof manie out of doubt doe lurke in the Popedome, comunicate. What? Shal it therefore bee laweful to communicate under one kinde, as they cal it? Are not the laie people excluded fro the holie cup of the Lordes blood? Manie of our fide supposing that consecration (as they faie) is done by reciting the wordes of the institution of the supper, doe judge it a most hainous offence, if anie do comunicate vnder one kinde. The Popish priestes also do thinke that v laie people shal not be partakers of the Lords cup for the same cause, namelie because y wordes be not mubled ouer the cup, out of which the laitie are drunk-vnto. So y they thinke y wine is without y presence of y Lords blood. Now if the case did so stand, y is, if so great à matter did depend vpou y repetitio of words rather tha of Christ who in his supper reachethforth the facrament of his bodie & blood, I woulde not haue à godlie man comunicate with papistes. Wherfore having these adversaries, it is hard to pronounce anie thing without offece: yet wil I speake what I doe thinke.

Frst of al we must consider, that to conse-consecration crate, is not, as the Papistes thinke, and halfe-on whas.

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CHAP.25. The first pare

VER. 3.

common and vnholie thing facred and holie: but to confecrate indeed is to separate a thing from a common vse, & to applie it to an holy vse appointed of God with praise, & thankegiving to his name. That this is a true definition thereof, he knoweth that either wil compare the force of the verbe Cados which with the Hebrews fignifieth to confecrate with the old custome of consecration: or consider both the deed of Christ who instituted the supper, and the doctrin of Paul touching the bleffing of the bread, and cup. Seeing then this matter neither dependeth vppon the virtue of wordes, nor is hindered by the malice of men which enuie the godlie the participation of § cup; but dependeth vppon the commaundement & institution of Christ, who according to his promife wil beamong the godlie that cal vpon him; and thinke vpon, and acknowledge the benefits of his death, and refurrection: I doubt not, but the godlie in the popedome doe take part' of the bodie and bloode, albeit the popish incantation do notdefile the cup. For both he that sanctifieth is the sonne of God; and he that reacheth his bodie and bloode by the handes of the ministers is the fonne of God, whose diuine power, and infinit mercy neither is hindred by § error of me; nor broken through y malice of envious perfons who suppresse the recitation of v words touching

municate one in Ci are mante, me are al po who bring Chrift. faith. And lawful to c were in th nion.One whereof th fpeake: not the com bread which the bodie of truliedoe n them vnto dependeth thren comi This comm wickednes one Iudas o tual commi heal, yeath Papiltes, as fanding or nie gofthe taken heed

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CHAP.29. of the 84.Psalme. VER.3.

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But some maie obiect: Theie which communicate together, doe it that their maie be one in Christ. For so saith Paul: For we that 1. Co. 10.19 are manie, are one bread, and one bodie: because we are al partakers of one bread. But the Papists who bring not faith, are without the bodie of Christ. For none is in Christ, but through faith. And therefore it seemeth howe it is vnlawful to communicate with Papistes. Ianfwere in the supper there is a double commu-communion nion. One is of the faithful foule & of Christ, at the Lords whereof the same Apostle in that place doth supper. speake: The cup of bleffing which we bleffe, is at 1. Co. 10.16 not the communion of the bloud of Christe? The bread which we breake, is it not the communion of the bodie of Christ? Of this communion their trulie doe participate, which bring faith with them vnto the holie supper. The other, which dependeth vpon the former, is of the brethren communicating among themselues. This communion is not hindred either by the wickednes of the minister, or though some one Iudas or other be present. For it is a spiritual communion of al the godlie vnder one head, yeathough theie lurke fecretlie among Papistes, as doubtlesse manie doe. Notwithstanding once againe I admonish that al denie gofthetrue faith though Lut fained, be taken heede-of.

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CHAP.25. The first part

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Whether a But what if one do so abhor Poperie, y by no meanes he dare comunicate in y kingdome of ý Pope; shal not à godly housholder, who hath a virtuous wife, & a wel gouerned familie, in she Lordes this case privatelie in his owne house, prepare y Lords supper for himselfe, & his? Some pernecessitie or châce wil saie, he maie not so do; because y administration of the facraments doth pertaine

vnto the publike ministerie.

Of this I demande againe, whether manie did not communicate in the primitiue Church, before anie ordinarie & publike ministerie was instituted, and before anie temples were erected to meete-together? For my part I am persuaded that the houses of manie good citizens were temples, wherein godlie housekeepers with their families did receaue the Lordes Supper together, and did strengthen one another both with doctrine & comfort, I therfore distinguish between y Church wel ordeined, & betwene captiuitie & banishment, where the godlie be persecuted. There I wil have nothing detracted from the ministerie, but al things to be done according to the ordinance of y church wel ordained: but here, that is in the captiuitie or banishment of he Church either vnder the Turke or Pope, Ido thinke the godlie are blameletle, if there imitate the examples of the faintes in the mitiue Church.

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Thus we have written in few wordes our iudgement cocerning y vse of the Lords supper in the papacie, wherein if anie man be not satisfied, I desire friendlie to be admonished. For I submit not onelie this our sentence, but also whatsoeuer at anie time I have written, or Thal write, to the centure of al the godlie, who do cleaue not so much vnto doutful opinions, as to y manifest truth. And therfore I do fredlie request, y no man would rashlie judge, but first compare my reasons, & of the adversaries together. Which if any do, I trust mine opinio Thal not be improved. And I befech God, even the father of our Lord Iesus Christ, y he wold lighten our mindes with his light; represse the furie of satan & his limes y persecute y sound doctrine; and keepe vs in true godlines, thorough and for Christ his sake, that so we maie glorifie him for euermore, Amen.

CHAP. 26. Of the sacrifices of Christians.

Christians also, which syncerelie professe Sacrifices of Christians.

Christ, haue their sacrifices. To wit, a propition orie; & a sacrifice eucharistical: both napropition and of their effects or ends. Christians haue à rie sacrifice propitiatorie sacrifice, not to be offred of the of christians felu s, but alreadie offered by Iesus Christ the most high priest & Media.or. For Christ the Priest

CHAP.26. The first part CHAP.27 prieste hath giuen him-selfe à propitiatorie facrifice for al men, that the father beeing appeased, the faithful might for euermore be Of the Pr fanctified through him. facrifice. Eucharisti-Eucharistical sacrifice is euerie obedience eal sacrifice. giuen of Christians to God, wherebie, as theie acknowledge God to be the fountaine, and Ntheexpl auctor of enerie good thing : so theie testifie cerning the vs confider w their thankfulnes toward him. But that this doctrine concerning the facriof what cond fices of Christians knowen to the Church of he was. God alone, maie the better be vnderstoode, & The necel seeme the more comfortable to vs, I wil more from hence. distinctlie entreate of both kindes. For that of to eterna which particularlie is distinguished, is both tion of our fir read with the more pleasure; and kept with through our c more profite, as Bernard faith. mowen: which In the propitiatorie, or expiatorie facrifice laide vpon vs manie thinges are to be considered, which do the word of G make vnto the plainer exposition of the doth witnes. same. Wherfore first of al, I wil entreate of the needs come to Priest who doth offer this facrifice. Then of nheuerlastin the priest-hood and partes thereof. God. But, ber ward of the couenant. For euerie Priest is a enghteous furetie of some couenant. After that of the "faiffied, it application of this facrifice. Last of al,o the ent am continual vse of this facrifice in the coscience, altained. WI in life, and in death. emade by fo and caste and dan Morton

of the 84.P salme. CHAP.27. VER.3

CHAP. 27. 1. Of the Priest which doth offer the propitiatorie sacrifice for Christians; 2. Of his nature; 3. and qualities.

IN the explication of this first member concerning the chiefe priest of Christians, let vs confider what need there was to have him; of what condition he was for person; and who

The necessitie of the priest maie be deemed The neede from hence. That al of vs are sinners, and sub- that Christiiect to eternal death, both through the defec- ans had of tion of our first parentes from God, and also à Priesto. through our own finne, and guiltines, it is welknowen: which thing, both the punishment laide upon vs by the most righteous God; and the word of God; and euerie mans conscience doth witnes. Nowe one of these two must needs come to passe. For either we were to perish euerlastinglie; or must be reconciled vnto God. But, because the reconciliation should be righteous, that the iustice of God might be satisfied, it could not be done without maa fuff ient amendes to God for the injurie he fustained. Which amendes was necessarilie to be made by some mediator. That as one Adam id caste vs al by his owne sinne vnto death, and damnation: so there might be some one

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Heb. 5,1.

one, who by his own merite should reconcile vs to God offended, hauing made à recopence for the trespasse. Which Mediator betweene God offended, and men offenders, is caled a priest. For foit is in the 5. Chapter of the Epi-Ale vnto the Hebrues: Euerse hie priest is taken from among men, & is ordeined for men, in thinges pertaining to God, that he mase offer both gefes, and sacrifices for sinnes. By this it plainlie appeareth, howe necessarie a priest was, to reconcile vs vnto God who was displeased. But who could give fuch a priest, whe al mankind was guiltie; & no man living could fatisfie no not for him-selfe, much leffe for others? The most wise God brought-forth a cousel, which man could not give. For he was as he was merciful, to take pitie vpon his creature: as he was wife, to help man least he lost the end wherevnto he was created : as he was almightic, not to suffer the divel to exercise everlasting tyrannie vpon his owne image: and as he was fighteous, not to let sinne go vnpunished. Therefore God vttered his most wise counfel wherebie he declared both his foueraigne wisedome, and his vncomprehensible mercie, and his infinite power, and his more abfolure instice. Wherefore, because the wrath of God against sinners, as we are al by nature, (for we were by nature the children of wrath,) was greater than a meere man could beare; and

Tohef.2,3

239 of the 84.Pfalme. VER.30 CHAP.27 te should recon because the instice of God did require, that g made à recope fome one among men should be the auctor of Mediator between life, as one was of death, God of his goodnes offenders, is ale gaue fuch a priest, who both could, because he Chapter of the was God, & ought because he was a man, born Enerse bie pruffin offlesh & blood as al other men, notwithstäordeined for men. ding separated from sinners, that is righteous. but he mar offen Otherwise he had bin vnmeete for such an office. For thus faith God: The feede of the woman Gen.3, 150 es. By this it plan rie a priest was no Shal bruise the serpents head, that is, the whole was displeased, In consent of the Scripture approuing the fame, rieft, whe al mark The eternal sonne of God shal take-vnto him ing could faithe selfe the humane nature, that God and man effe for others? 1 maie be one person, à mediator or à priest betweene God & men, who taking mans cause forth a could white vpon him-felf shal suffer the punishment due e was as he was no to mankind; & reconcile mento God, his own is creature; asher righteousnes being imputed to them. which loft the end when made Augustine to saie: A more consensent maner to heale our miserie there was none, than by rcife everlafting the passion of Christ. For be, as the same August. age; and ashem faith, made our sinnes his own sinnes, that he might ne go vapunile make his right eousnes to be ours. Therfore y comis most wife con ditio of Priest reconciling vs to God by his oth his foderign own merit, was to be of two kinds. One of nanprehensible mo ture: y other of quality. The coditio of natures and his mon a v this our Priest should be both God & man, because the way in one person, otherwise he could not be a meeare al by norm diat . For as to the father by his eternal dinihildren of man nitie: so ought he to be combined to vs by the a could beare a focietie

240 CHAP.2 CHAP. 27. The first part funes, and focietie of humane nature. The Sonne of God tie we tha therefore, as Ambrose doth saie, taking our flesh in the exp upon him became man, that the man Ie sus Christ Jefus the I might be the Mediator betweene God and man. Melliah, y It was behoueful therefore that the Mediator miled and should consist of both natures, that he might *declared reconcile both. Of the divine, that he might this inuinc talke with God, and appeare before him: of v Healon humane, that he might both be a debtor, & altain truth, fo haue to offer vp to God. Whence in the Ethe true and Heb.2, i4. pistle vnto the Hebruesitis thus written, He prophecies tooke flesh & blood, that he might destroie through whom pro 15. death, him that had power of death, that is the other holie divel, and that he might deliver all them, which tolde of the for feare of death were all their life time subiect But the 17. to bondage. Againe, In all thinges it became him point vnto to be made like unto his brethren, that he might be & to this le merciful, and à faithful high priest in thinges conother holie 18. cerning God, that he might make reconciliation for the Meffiah. the sinnes of the people. For in that he suffered, and lus the fonn mas tempted, he is able to succour them that are and onelie N tempted. Hitherto concerning the conditions of the controuerfie where we re divine and humane natures of our priest: now cerning the 1 of the qualitie of the person, whereof the same Heb. 7, 26. Epistle entreateth on this wise: Such an highe Liver of this priest it became vs to have, which is holie, harmelesse, undefiled, separat from sinners, and made hier 1.0, the Pr 27. than the beauens: which needed not dailie as those hie Priestes to offer-up sacrifice, first for his owne (innes

· White of the 84. P salme. VER. 30 CHAP.27. e. The Sometile sinnes, and then for the peoples. But of this qualith faie, taking only tie we shal have good occasion to speak more it the man lefus Chi in the explication of the priesthod. And that permeene God anim Iesus the sonne of the virgin Marie is the true ore that the Media Meisiah, yea & priest and Mediator both promised and given to vs of God, we have aboue latures, that he mid * declared where we opposed against y lewes *In the 40 nuine, that he mi this inuincible argument: peare before himm Chapter. Page.20. He alone, without al controuer sie, of cerboth be a debur. As tain truth, yea & by the confession of al men, is The Man od. Whence in hel the true and onelie Messiah, to whome al the ior. it is thus written. H prophecies of the Prophetes do point; and to e mis hit destroie thron whom properlie, what soeuer by Moses, and r of death, that un other holie Prophetes of God hath bin foreeliner all them, no tolde of the Messiah, doth agree. their life time like But the prophecies of al the Prophets doe The Mi-I thunges it became point vnto Iesus the sonne of Marie y virgin; ethrer, that be middle & to this Iefus alone, what soeuer by Moses, & other holie prophetes haue bin foretolde of The conno pries in thinger th mane reconciliation the Messiah, doth agree: Therfore none but Ie- clusion. in that he fufferen, a fus the sonne of Marie the virgine, is the true faccour them that o and onelie Messiah. The minor which is in controuersie we have alreadie proued aboue, he conditions of the where we refuted the vanitie of y Iewes cons of our prielling cerning the Messiah. Turne vnto our note vpo * Afore n, whereof the fa 1.ve. of this Pfalme against the Iewes *. Chap. 4.50 wife: Sucha bich is holie, hom CHAP. 28. eners, and made a 1.0, the Priesthood of Christ: 2. The partes therd not dailie as to of; 3. Of the Gospel of Christ. e, first for bison The

242 CHAP.28. The first part

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Priesthood of the newe Testament what;

THe priesthood of the newe Testament is a miinifterie ordained and appointed of God, wherein Iesus Christ God and man being consirmed the most hie & eternal Priest by the oath of God, doch preach, and mainteine the Gospel concerning the remission of sinnes; and through the eterna! spirite offereth himselfe for a propitiatorie sacrifice, where by he both cleanseth sinne, and satisfieth the instice of God for sinners; appeaseth Gods displeasure; doth merite grace and the holie Ghost for as manie as beleeve on his name; and continualie maketh intercession for the Church, and is heard, so that the yoke of the dinel enimie of mankinde, being shakenof, and the image of God lost through sinne beeing repared in vs, we maie be sanstified for enermore, yea and line bleffedly, being conformable to Christ the hie Priest worlds without end.

This definition is collected, both out of y which we have spoken of the Priest: and also from the consent of the whole Scripture, but especialie out of the epistle vnto the Hebrues. But euerie part of this definition, as theie containe much store of good doctrine & comfort: so theie doe require à longer discourse. The Christe his partes of the priesthood of Christe expressed in the definition, be three: namelie, the do-Arine of the Gospel; Sacrifice; and praier or intercession. And eueric of these are most perfeet. & effectual, that nothing in them is erther wanting, or not sufficient for saluation.

Partes of priesthood.

of the 84. Pfalme. VER.3. CHAP.28.

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For al the virtue of these partes dependeth vpon the maiestie of Christe, in whome neither wisedome, nor goodnes, nor puritie, nor wil, nor power is lacking. Of these three parts therefore we wil entreate in order.

The first part is the preaching of the Gospel, without which we miserable, and blinde The first finners can hope for no fauour and grace from Christian God. For without this doctrine of the Gospel priesthood. we bee wrapped in miserable darkenes; and throughy greatnes, number, & filthines of our Benefite of finnes, euen by gudgement of our own con- the Gospel. science condemned, as so ouer-throwen, that we must needes dispaire. For, both the lawe doth threaten the wrath to such as fulfil not the lawe (for this is the iudicial sentence of the lawe: Cursed is enerie man that continueth not in al thinges which are written in the booke of Gal. 3, 10. the lawe, to do them;) and our owne conscience, which is à testimonie of y judgemet to come, doth accuse vs before the judgement seate of God; and the miseries of mankinde do witnes that God is instlie offended; and the horrible tyrannie of Satan vpon man, together with the tragical chances at al times, do proue what a detestable thing sinners. Isaie nothing of warres, nothing of the fignes in heaven, in earth, and in the sea testifying the rage (to speake with the Prophete) of Gods displeafure.

Deut 27,26

CHAP.28. The first part

VER.3.

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Al these things are but y beginnings as it were of their miseries, which repent not at y preaching of the Gospel. Al which our priest doth heale, if we like mad men with the surious, and blinded world, doe not resuse his medicine. For he from the bosome of the father doth bring the most comfortable dottine of the Gospel concerning the remission of sinnes; which being pardoned, and quite abolished, neither hath the lawe in vs any thing which he may condemne; nor the diuel, nor death ouer vs anie power at al. This do-

1. Cor. 1, 23. Arine of the Gospel is called the mysterie hid from the mise of this world; and is thought of them

24. to be foolishnes. But to the miserable and afflicted sinners it is the misedome of God: whom it hath

to saue such as believe. Therfore we must shew in a worde or two what this doctrine of the Gospel is, that this part of the priesthoode of Christ maie be the more comfortable vnto vs. Christ in the 24. of Luke proponeth the sume

Ink. 24, 27. hereof in these wordes: It is behoueful that repentance, and remission of sinnes be preached in my

The Gospel Name among al nations. Therefore the Gospelis what; a general preaching of the remission of sinnes, which their attaine, who repent, and that through the Name, that is through the merites of Chris And although this definition as I saie, doth contein

the sume of the matter; yet the better to con-

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of the 84. P salme. VER. 3. CHAP. 28.

ceaue the greatnes of the benefit of Christ our Priest, I wil set-downe another more at large. The Goffel is an universal preaching of Christ our Another Priest, wherein tidings is brought of delinerance definition of from the wrath of God; from the cursse of the lawe; the Gospel. and from enertasting damnation, and remission of sinnes, saluation, and everlasting life is proclaimed to al such as beleeve in the sonne, for his owne merites, according to the promise made in olde time to the fathers, that the olorie of God his goodnes, mare be commended euermore; and besides that such as be delinered through Christe, maie bring forth fruites worthie the Gospel; and at the length enioie everlasting life. This definition of the Gospel taken out of sundrie places of the scripture doth teach howe the Gospel in deede is à good and ioieful message, without which doubtlesse we should perish in euerla-Iting miserie.

The partes of this definition for so much as else where we have explicated them, I wil not anie more stand vpon them in this place. The fumme of al is this: that by nature we are miferable, codemned, flaues: but by grace, which the Gospel preacheth, blessed, righteous, free and heires of eternal life through Iesus

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Christ the sonne of God himselfe brought this 'octrine out of the bosome of the Father: and proposed the same to our first parentes,

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The Goffel after their miserable fal into the snares of the diuel. For thus he faith, The feede of the woman preached unto Adam shalbruise the head of the serpent. This he soun-Gen. 3, 15. ded by the ministerie of Noah before the The Gofpel floud. For Peter doth affirme, that Christe by preached in the spirite went of preached unto the spirites that the daies of are in prison, because of their froward rebellion against y spirite of Christ preaching to them. Noah. 1. Pet. 3, 19. The Gospel This afterward he vttered by the Prophets, as preached by the same Peter doth witnesse. This after his inthe Apost- carnation he preached also three yeares and an halfe. This he commanded to be blowen a-2. Pet.1,19. broade by his Apostles into al the worlde; which also he confirmed afterward with ma-Mark, 16, nifolde fignes. By his doctrine, as he hath 15, alwaies preserued: so doth he preserue, and e-Att. 2,2. uen vntil the end of the world wil preserue 3.60 the Churche against the gates of hel; he wil blesse it, and giue the holie spirite, and euerlasting life to as manie as believe this doctrine. But on the other side horrible damnation hangeth-ouer their heads, who give no credite to this doctrine so confirmed both with fignes, and with wonders, and with manifolde virtues, and by the holie Ghoste. For, as it is in the Epistle vnto the Hebrues, if the morde spoken by Angels, was stedfast, and enerie transgression and disobedience receased à

3. instrecompence of reward: home shal we ef pe,

Heb. 2,2.

if we neglect so great saluation? Let vs therefore,

CHAP. 28. of the 84. Pfalme. VER. 3. as the same Epistle warneth, take heede that we let it not slip.

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CHAP. 29.
1. Of sacrifice, the second part of Christ his priest-hoode;

The second part of Christ his priesthod is to offer sacrifice. Which sacrifice of Christ is Sacrifice of take sometime generalie, & sometime specialie. dinersite. When it is taken generalie it comprehendeth al whatsoeuer Christe our Priest hath either done, or offered to the father for our welfare. As al his workes are perfect odedience to the lawe, voluntarie death and passion; and continual intercession with the Father.

That obedience towarde the lawe is à cer-obedience taine parte of his facrifice, it is aparent because to the lawe therebie he maketh vs righteous before God. à parte of Of his passion and death the Epistle vnto the Christ his Hebrues doth entreate, when it affirmeth that Heb. 9,14.6 Christe offered himselfe for our sinnes, and by his blood purged our consciences. His intercession and praiers in the 5. vnto the Hebrues, are called oblations. For thus it is written: In the daies of his sless he did offer-vp praiers and supplications, with strong crieing and teares vnto him, that was able to saue him from death

For these three, to wit, his perfect obedience of

248 The first part

CHAP.29.

VER. 3.

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of the lawe; his passion; and his intercession, mutualie by à certaine order, as effectes of their causes doe depend each of other, & contrariwife. For in that he was holie, pure, yea & moste perfectlie righteous according to the lawe, his voluntarie obedience in the crosse was of power to purge al the finnes of men; & because he was obedient to the father euen vnto the death of v crosse, his praiers doe preuaile for the Church euerlastinglie, who therfore is the onelie intercessor, because he and 1. Tim. 2, 6. none beside, gaue himselfe a ransome for al men, as Paul doth testifie. This consecution or gathering together of Christ his merites doth notablie appeare in our fanctification. For by the merite of his death, he doth so purge vs Merite of from sinne, that, if so be we beleeue, we doe appeare no more guiltie in the fight of the father; as Isaiah fore-tolde of him in his 53. Cha-

Christ his death, and passon.

Merite of Christ his obedience to the Lawe.

pter: Surelie he hath borne our infirmities, & car-Ifai,53, 45. ried our forrowes. Againe, He was wounded for our transgressions, he was broken for our iniquities. By the merite of his obedience to the lawe ho doth cloth vs, that we maic appeare righteous before God, not through our owne, but through his righteoufnes imputed vnto ve For fo doth Paule saie vnto the Romanes, Chap-

Rom.5, 19. ter 5. As by one mans disobedience, manie were made sinners: so by the obedience of one bal manie also be made se bteous.

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Both which merites, to wit of his passion, and obedience to the lawe, Paul comprehendeth ththese words: Christ was made under the law. that he might redeeme them which were under the law. For whereas there is a double fentence of the lawe, one of malediction and of death for not fulfilling the lawe, whereinto we doe runne through finne: another of bleffing, that is of righteousnes, and of life, from which we are fallen by fin, it was needful y he should both take vpon himselfe the curse of the law with the cause, that is our sinnes, being made accurled, and fubiect to death for our fake (For fo faith Paul, Christe bath redeemed vs from Gal. 3,13 the curse of the lawe, when hee was made à curse for vs;) and also restore the blessing of the lawe to vs, which he hath deferued for vs by his perfect obedience towarde the lawe, vnder which he was made not for his owne Rom. 10,4. fake, but for ours. And this doeth Paul meane where he faith: Christ is the ende of the lame for righteousnes unto euerie one that beleeueth. And because the resurrection of Christis à most euident testimonie of this fulfilling the lawe, Rom. 4, 25. Paul affirmeth howe he is risen againe for our suff cation. By the merite of his praiers and Merite of intercession he hath made an entrance for vs Christ his in vnto the father; as Paul faith vnto the Ro- screeffion. ma , Who shallaie anie thing unto the charge Rom. 8 of Gods chosen? &c. It is Chr. I that maketh interce lion

The first part CHAP: 29. VER.3.

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tercession for vs. Therefore when Christis said to offer his merites to the father, the general facrifice of Christ, containing the triple merit, namelie of his obedience to the law, of his paffion, and of his praiers, must be understoode. Otherwhile & facrifice of Christis morespeci-Sacrifice of alie taken for his death & passion which death

Christ as it is specialie understood.

& passio is the only propitiatorie sacrifice. The

* In the fourth chap ser, Page.

figures wherof were y facrifices of the Iewes, &by a fingular forme of speech was called pro pitiatorie, because it was a shadow of this eternal propitiatorie sacrifice eue Iesus Christ. But because aboue, *where we shewed the vanitie of the Iewes, who as yet do looke for the meffiah, we have spoken of shadowes, in this place we wil speake onlie of the sacrifice of Christe, which the scripture calleth expiatorie, or propitiatorie from the effect thereof, which facrifice may rightly be defined on this wife.

Propitiatorie sacrifice of Christe what;

The passion of our Lord Iesus Christ the eternal Priest is the propitiatorie sacrifice wherein the eternal sonne of God, made man, and of the father appointed an eternal Priest, by obeieng the father in suffering even unto the death of the crosse, offered himselfe through the eternal prite to the eternal father uppon the altar of the crosse, sustaining the curse of the law truelie, to the end that by this one, and most perfect oblation he might satisfie the iustice of God for the off-nce, and punishment of makinde:

of the 84.P falme. VER.30 CHAP.29. en Christia kinde; pacifie the inst displeasure of God; and by ier, the good this onelie facrifice merit for al which from the the triple men creation of the world either have beleeved, or til e law, of his pol the ende of the same shal beleeve, even eternal be understood fantlification, that is delinerance from the curfle ift is morespec of the lawe; grace, benediction, life, and everlaon which den sting saluation, that so being coformable to Christ, orie facrifice. The theie maie praise and glorifie God for ever and eices of the lener uer. This large definition Christe in verie ch was caled on fewe wordes doth comprehend, John 17, John 17, dow of this eter. where he faith; For their fakes sanctifie I my Lefus Chrift Br selfe, that their also mair be sanctified through lewed the vanite the truth. But the holie spirit in the Epistle ooke for the mel vnto the Hebrewes doth verie copioussie entreate of this matter, and that which scattenadowes, in this ringlie is spoken to this purpose in that Epif the facrifice d file, I have gathered together as it were into calleth expiateone bodie, that at one fight as it were, we maic ne effect thereof behold this wonderful worke, and after a fort be defined on esteeme the greatnes of the benefite, and be thankeful to God for this infinite mercie she- August. Lib See Christ the eterwed to vs in Christe. Augustine saith howe 4.de Trin. crifice wherein the in euerie sacrifice there be foure thinges to be n hat and of the father considered, namelie who is y offerer; to who it thinges are eveng the fathern is offered; what is offered; and for who it is of- 10 be confithe crofe, oferen fered: which foure things are both expressie facrifice. rite to the eternal & diltinctlie contained in this our definition. I. Who the Te, sustaining the For y sonne of God made man, & of God the offerer t that by this one, father himselfe ordained an eternal priest, is of Propitiabt latisfie the isy offerer. For this priest, as e alone is holy & torie facri righ- fice. mishment of mi-

252 CHAP. 29. The first part VER.3.

CHAP,2

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righteous, and hier than the heavens: so could he alone offer à perfect sacrifice for euermore. Because, in that he was a just man, hee might lawfulie take vppon him the cause of vsal; especialie seeing one man had brought the rest of the posteritie into the state of damnation with himselfe: and in that hee was hier than the heauens, to wit, verie God, hee was of power to offer such a sacrifice, as was perfect, and effectual for euermore: againe, in that he was one person, al the deedes of his manhood are most pure, and of an infinite price.

2. To whom himselfe.

To whome doeth this priest offer? Euen christ offred to God himselfe. For to him alone the sacrifice was due, that his iustice might be fatisfied, whome our first parentes, and we in them offended; that the sentence of condemnation for our transgressing the lawe being vtterlie abolished, we might be made partakers of eternal bleffednes through his merit.

3. What offered for

What doeth this priest offer to God? The christ hath sonne of God the eternal priest hath offered himselfe to the father vppon the altar of the crosse, taking our cause, that is our sinne, and punishment vpon himselse. For the Epistle vnto the Hebrewes doeth witnesse, that the sonne of God was made partaker of our telh and bloode, that he might have that which he might offer. And Augustine doeth saie, What was more meete to te taken of men, for their ob-

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253 of the 84. Psalme. VER.3. CHAP,29. lation, than the fleshe of man? And what so apt for this sacrifice, as mortal fleshe? And what m the cause of male n had brought the so cleane for the sinnes of the worlde, as without al contagion flesh bornein the wombe, & out of the he state of damain wombe of a virgin? And what so gratefulie could nat hee was bier b be either offered, or receased, as the flesh of our saerie God, het mi crifice, the made bodie of our Prieste? crifice, as was perfet Furthermore, feeing euerie facrifice in the facrfices of ore: againe, intha olde lawe ought, first to be separated from o- the olde eedes of his manhor ther things of the same kinde; secondlie to be Lame were infinite price. applied to the altar, the hande of the Priest offered. is priest offer? Eur laide there-vpon; thirdlie, to be offered vpon him alone the fai thealtar; fourthlie, being done rightlie accorce might be fatisfu ding to the lawe, it was a facrifice accepted of God: let vs see howe these foure thinges do and we in theme aggree to our facrifice. First therefore Christe of condemnation of this our facrifice was fegregated from other e being vtterlie ab. men not by nature, whereby he was to be ioie partakers of etc. ned to them, but by puritie, innocencie, and is merit. excellencie, wherin he surpassed al other men. offer to God? The Secondlie, he was applied to the altar being priest hath offered consecrated to God through his wonderful on the altar of the obedience. For he was offered, euen because hat is our finneau he woulde. Thirdlie hee was offered vppon . For the Epille the altar, hanged on the woode of the croffe, vitnesse, that the bearing vppon his owne heade our cause, that rtaker of our tell is both sinne, and the punishment of sinne, ane that which h namelie the wrath and curse of God. Which e doeth faie, What thing was in olde time foured in the goate Lewis 6,20. men, for their obvpon whose heade Aaron (hauing confessed first

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VER.3.

CHAP.2

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Aarons goate à figure of Christe. Mai.53,6.

Gal. 3, 13.

The difference betwene the goates bea -

first his owne sinnes, and the sinnes of the people of Israel) laide his owne sinnes, and al the sinnes of the sonnes of Israel, and sent him awaie, by the hande of a man appointed, into the wildernes. The truth of this type was fullie accomplished in Christe. For, as the Prophet faith, The Lord hath laide upon him the inignitic of us al. So doth Paul applie the figure 2. Cor. 5,21. to Christe, when he faith, He bath madehim to be sinne for vs, which knewe no sinne, that me should be made the righteousnes of God in him. Againe, Christ bath redeemed vs from the curffe of the lame, being made a curse for us. For it is written, Cursed is euerie one that hangeth on tree. Furthermore, as that figurative goate was fent into the wildernes to be torne of wilde beafts: So Christe was delivered into the handes of the Scribees, Pharifes, & people obeieng the commandementes of their prince the diuel, to be slaine for our sinnes, and bare the punishment due vnto them, as if it had bene his owne. Here we must diligentlie distinguish betweene the shadowe, and the truth. The sinnes of the children of Israel were laide vring sinnes, pon the goate, but in a figure onelie: but and christe Christ indeede bare the sinnes of the wnole his bearing world. Neither is here anie trope to be admitted. For herein our whole hope doth confift, herein the infinite loue of God, doth appeare, finalie herevpon our whole saluation doth depar-

255 CHAP.29. of the 84. Pfalme. VER. 3.

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depend, that our God trulie & without trope hath poured forth al his anger vpon his owne fonne, as though he had bene guiltie of al the finnes of the world, who trulie and without trope was made a cursse, to deliuer vs trulie and without trope from the curste. For otherwise if the wrath of God had bene fained, the obedience of the sonne had also bene fained; & the hope of glorie also which we loke for, had bene fained. Therefore Christ is to be confidered with those qualities which he hath not in him selfe, but through imputation in respect of his mediatorship which voluntarilie he tooke vpon himselfe, that we likewise after the same fort, that is through the imputation of those thinges which were proper to him, namelie through the satisfaction of righteousnes and holines, iustified, and sanctified, might be made his brethren, and heires of one & the same kingdome. Fourthlie, the sacrifice Christ so orderlie offered upon y altar of the crosse, did so both pacifie, and please y father, the force therof shal euermore continue to the faluation of man.

The fourth thing which Augustine requi- 4. For who reth neuerie sacrifice, is the circumstance of Christe was persons for whome it is offered. Wherevnto Paul in these wordes doth aunswere: He gaue 1. Tim. 2,60 him, if à ransome for al men. And Iohn saith, Be- Iohn 1, 29. holde the lambe of God, which taketh awaie the sinnes of the world. More-

256 CHAP.29. The first part

VER 3 Moreover beside these foure thinges which Augustine requireth in our facrifice, wee haue added other foure thinges moe out of the Epittle vnto the Hebrewes in our definition. namelie the manner of the facrifice, the perpetual force of the same, the forme of applieng it, and the final ende of our knowledge and confidence in this facrifice. The manner

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Howe Christ was offered.

is, that Christ did offer himselfe through the eternal spirit. For so saith the Epistle vnto Heb. 9.14. the Hebrewes: Howe much more shal the bloode of Christ, which through the eternal furit offered himselfe muhout stot o God, purge your conscience from dead workes! By the name of the eternal spirithe understandeth the power of the divinitie joined with the humanitie, the which gouerned al this facrifice, whereof it commeth to passe, that this bloode, seeing it was the bloode of that man who also was verie God, is indued even with the lively virtue, whereby as he made vs, so he was able also to renue vs. In consideration hereof God is faide to have died, and to have purchased to himselfe à Church by his owne bloode, as AEI.20,28. Paul doeth testifie, when he saith: Take heede vnto your selves, and to al the flocke, where fihe bolse Ghost hath made you onerseers, to feede the Church of God, which he hath purchased with his

owne bloode. Hence then is that which we ad-

ded concerning the perpetual force of the fa-

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of the 84. Psalme. CHAP.30. VER.3 crifice, whereof the Epistle vnto y Hebrewes Heb. 10,14 facrifice, weeking doeth faie, With one offering hath he consecrated noe out of the L for ever them that are sanctified. So, by his owne Heb. 9,12. n our definition bloode entred he once into the holie place, and obfacrifice, the per seined eternall redemption for vs. Of the appline forme of apply cation which is through the worde, through of our knowledge faith, and the sacramentes; and also of the final *chap. 39? fice. The many end of Christ his facrifice, we wil entreate *af- 40. of this afelfe through the terwarde in their due places. first pars. h the Epulle un more hal the blue CHAP. 30. eternal brit of ou . Of dinerse things to be considered in Christ his d, purge jour culisuffering, and offering-up himselfe unto the name of the leth the power of God the father for our sake; 2. Par. ticularly for mans miserie which ne humanitie, tie made Christ to suffer. rifice, whereof his bloode, feeing RVThere we are to staie à while, and deepman who allows lie to consider of diuerse weightie pointes, with the linely virnamelie, howe great the miserie of men was, lo he was able a where-into they fel through sinne; how great ration hereof Gu to have purchase y displeasure of God was against man for sinning; againe, how great his mercie was toward owne bloode, a man; how vnspeakeable the obedience of the faith: Take but fonn of God was; how horrible the punishflocke, when fin ment that he suffered was; of what an inestireers, to feedeth mable & incomparable a price the death of § purchased with h sonn of God was, in that it coulde fatisfie at which we as I force of the la and

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and make amendes for the sinnes of all mankinde; and contrariwise, howe cursedlie vngratefull the major part of men is, in that they will not acknowledge this wonderful worke of God, namelie the sacrifice of Christ.

106 14 .1.

First therefore it is behooueful to consider the miserie of mankindewithout the sacrifice of Christ, whereof Iob doeth saie: Man that is borne of a woman, is of short continuance, of full of trouble. Augustine defineth the miserie of man to be an abundance of troble, & a scarsitie of comfort, when a man diversie doth suffer, but findeth cofort of none. Homer with an out crie affirmeth that nothing is either in greater peril, or more miserable than man is. But Homer considereth onelie the calamities and miseries, and tragical chances, wherevuto men are subject in this life. For hee knewe neither the beginning; nor the degrees; nor the ende of mans miserie.

The beginning or cause of mans miserie.

The beginning from whence the miserie of mankinde hath sprong, and spread-forth, none knoweth, excepte hee haue learned the same out of the worde of God. This word referreth the original of all sinne vnto the diuel; the sinne of our first parentes; and vnto the propagation of the same sinne vnto al posteritie. Which thing Paul, Romanes 5. expressie doeth teach; and Isaiah the Prohete doth

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of the 84.Psalme. CHAP.30. VER.3.

doeth saie, We al doe vade as a leafe, and our ini- Isai 64,6. quities like the winde have taken vs away.

The degrees of mans miserie are manifold, grees of and verie lamentable. The first whereof is a maus mifepittiful separation from God. Your iniquities, rie, saith the Prophete Isaiah, haue separated be- The 1. detwene you and your God; and your sinnes have hid gree. his face from you. Howe great this miserie is no man is able sufficientlie to conceaue. For what can be more wretched than to bee separated from God; than to bee excluded from the fountaine of al goodnesse; from al happines, and faluation?

The second degree is, to be conioined with Thez de fathan that lier, and murtherer; and be vnder gree. his lawes, which are of death and damnation. Through both which degrees, the temple of GOD, which by creation was dedicated to God, is prophaned; and the image of GOD, after which man was fashioned, is defa-

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Hence insueth the third degree of the wret- The 3.dechednes of mankinde, to wit, that man, who gree. before was the temple of God, is nowe fallen into fuch miserie, that he is become thetemple of fat. an, wherin y diuel is worshipped by his owne workes, namelie with lieng and murther, whereof infinite heapes and swarmes of sinnes doe burst-out.

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260 The first part CHAP.30.

VER.3

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The 4. degree.

The fourth degree of mans miserie is the huge heape of calamities both spiritual and corporal, wherewith mankinde is presseddowne, as are manifolde tentations, infinite diseases, and the tragical chaunces wherevnto mankinde is subject. For there is no calamitie, but man maie fal thereunto. Whereof the prouerbe commeth, A man knoweth not in the morning what mais betide him ere night. Againe, either mee are, or we have beene, or me maie be, as this man is. Of manie examples I wil alleadge à few. King Adonibezek in his great pride, had the thumbes both of his handes, and of his feete cutte off, and so lijudges 1, 6. ued in extreme tormentes. The destruction of Iezebel is knowen to all men. Alcibiades was for his nobilitie high, for his substance riche, for his personage comelie, for the fauour of his people famous, for his supreme auctoritie honorable, for his manifold victories much commended. But continued he fo? Naie, hee was afterwarde condemned, banished out of his countrie, put out of house and home, hated extremelie, and foat the Cepio Serui- length died desperatelie. Cepio Seruilius, who in respecte both of the highnesse of his

pretorshippe, of the gloriousnes of histri-

umph, of the honour of his confulshippe,&

of the dignitie of an hie Priest, was most re-

Adoni-bezek.

Lezebel. 2.king.9,32

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261

CHAP. 30. of the 84. Psalme. VER. 3.

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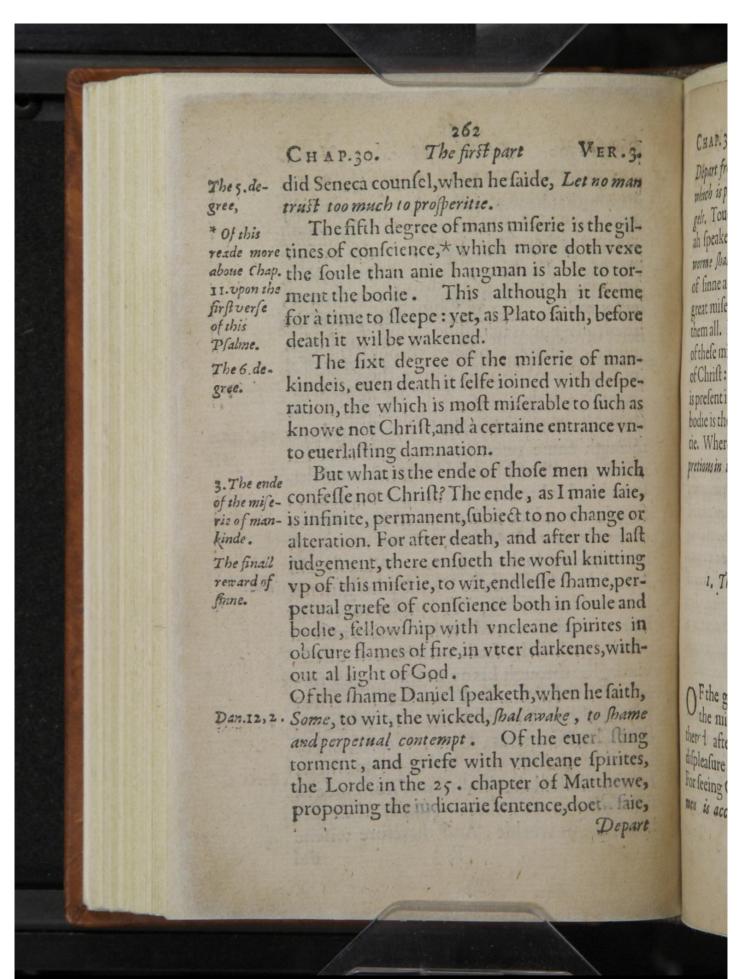
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Cepio Semilus

renowmed, yea and had in such price & estimation, that he was called the patron of the Romane Senate, liued not vntill his death in such glorie, but had à verie miserable ende. For he was throwen into prison, and deliuered to an hangma to be tormented, who with his cruel handes tare in peeces the heart of Cepio plucked from out his bodie, and hung it vpon à ladder to the horror of al the Romane people. Belisarius the chiefe capi-Belisarius. tane vnder Iustinian the Emperor, after manie famous victories which he had atchieued, was through enuie ouerthrowen, spoiled of his goodes, bereft of his eies, and constrained dailie to beg his bread in the temple Sophie, vfing this speech to such as passed-by, Apeece of bread give to Belisarius, whome vertue adnanced, enuie bath overthrowen. What should I speake of that proude Herod who glitered Herod. in his gold, & iewels, and kinglie robes? was he not filled afterward with vermine insteed of iewels, which he feede with his owne flesh, vntil what through his owne stinch, and tormentes, he desperatlie dispatched him selse? I saie nothing of great Alexander, of Cæsar, of Ma. us, Pompeius, Cato, Cicero, and of manie moe, whose wretched endes doe shew, howe wretched the condition of mankinde is: from which none is fure to escape, while hee liueth in this worlde. And therefore wiselie did



CHAP. 31. of the 84. Pfalme. VER. 3.

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Depart from me yee curssed into everlasting sire, Mat.5,241.
which is prepared for the Divel, and his Angels. Touching the griefe of conscience, Isaiah speaketh in these wordes, And their worme shalnot die. And although by reason
of sinne all mankinde is throwne into this so
great miserie: yet the Church alone escapeth
them all. For as her sinne, which is the cause
of these miseries, is purged through the death
of Christ: So the holie spirite the comforter
is present in the crosse, and the death of the
bodie is the entrance vnto everlasting selicitie. Wherefore the death of sainstes is called Psal.116.
pretious in the sight of the Lord.

CHAP. 31.

against man for sin-

Of the greatnesse, and manifoldenesse of the miserie of mankinde, maie bee gathered after a sort the greatenes of Gods displeasure againste impenitent persons.

For seeing GOD is righteous, and his indge-, Rom. 2, 2.

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it followeth of necessitie that the wrath and reuengment in God, do answere to his justice: that is, that the punishment be not greater tha was the finne. But nowe the punishment is most grieuous, and without ende: And therefore it must of necessitie followe that the offence is infinite, as that whereby the infinite God is displeased. Wherefore the quantitie of finne must not be wayed in false balance, but must be leuied by true scales. For in sinne manie things doe concur, for the which God is iustlie offended: As the contempt of Gods maiestie; proude contempt against the lawe of God; à shamefull defiling of Gods image according to which man was made; imitation of fathan the enimie of God; treason against his maiestie; apostasie from the armie of God: and as it were a conspiracie with the diuel; intolerable ingratitude, & foule forgetfulnes of God his benefites towardes mankinde. For there was neuer à sinne alone, but alwaies it draweth a whole chaine of finnes therewithall. As wee maie see in the fall of our firste parentes, and of others which witting and willinglie doe rushe against the commaundements of God. Of this due waieng of fin many things do follow. First, that God doth iustlie in punishing sinne with everlasting miserie in them which turne not vnto GOD through faith in Iesus Chr. 1.

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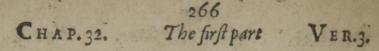
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Secondly, that they deride the instice of God, and his iust displeasure, who teach men, that by contrition, confession, and satisfaction, the forgiuenesse of sinnes, is merited before the judgement seate of God. I say nothing of them, who thinke some sins are of so smal importance, y by a little holie water they may be washed-away. I omit them in like fort, who dream that by the Popes pardons, & by Mafses sinnes be redeemed, by which toies the Popes kingdome is encreased, vpholden, and preserved both to the great dishonor of God, and the most certaine destruction of infinite foules. Thirdlie, of the due waying of finne, this also followeth, y no pure creature could fatisfie the iustice of God, make amendes for the offence, and restore man to his former happinesse, where-from he did fall through fin. And therfore Christ was faine in the flesh to take our cause vpon him selfe, and to satisfie the iustice of God. And although this wrath of God, as we have shewed, be infinite: yet is it tempered with mercie, as the Prophet Habakuk doth saie. In wrath remember mercie: And Theodoret, It is the propertie of God, Hab. 3.2. by he temperature of mercie to mitigate his inflice. But of this mercie we are nowe to speake.

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CHAP. 32.

1. The great mercie of God toward miserable man: 2. Where-unto it may fitlie be compared.

A Fter the due examination both of mans miserie, and of the wrath of God against wickednes, the infinite mercie of God, which is the foundation of our turning vnto him, is to be caled into minde.

Howe God is mercifull.

God is saide to be merciful, not because he is subiect to perturbations, and griefe of mind, as man is; but for that of his meere goodnes & loue, he helpeth mans miserie. For the mercie the mercie of God issueth out of loue; and loue from the likenes which man hath with God, being formed according to his image and fimilitude.

Whence of God doth Spring.

This mercie of God toward man, is divers-God where- lie painted-out in the Scriptures; and the force thereof is commended to vs by fundrie comparisons. First it is compared to the kindnesse of a mother towarde her tender babe. For fo 1/4.49,15. faith Isaiah: Can a woman forget her childe, and not have compassion on the sonne of her wombe? Though she should forget, yet will not I forget thee. And in the 103.Pfalme, it is likened to the natural kindenesse of a Father. As à father, it is

Mercie of vnto com paredin Scripture.

of the 84.P salme. VER.30 CHAP.32. there saide, hath compassion on his children : so Plal. 103,13 hath the Lorde compassion on them that feare him. Of this naturall affection of parentes tomard miserable ma ward their children, the worde Mercie in the ay fithe be Hebrue tongue is deriued. And therefore Zacharie faide Through the tender mercie, there- Luks. 78. bie to expresse the force of the Hebrue worde, tion both of man and the affection of God taking pitie. th of God against condly, this mercie of God is compared by Irae of God; which faiah to mountaines, and valeies, where he faiming vnto him, is cth: The mountaines shalremoue, and the hils 1sais4, 10. shal fal downe : but my mercie shal not depart from iful, not because he thee, neither shal the covenant of my peace fall aand griefe of mind, waie, saith the Lorde that hath compassion upon meere goodnes & Thirdlie, it is likened to the largenesse rie. For the mercie of the earthe, as in the Pfalme, The earth is ful of the goodnes of the Lord. Fourthlie, it is likeand love from the ned to the hie heavens in the 103. Pfalme, As Pfal. 103, th God, being for 11 and fimilitude. hie as the heaven is above the earth, so great is his ard man, is diverlmercie toward them that feare him. Fiftlie, it is compared to the ornament of a Kings throne; fai.16%. tures; and the force Inmercie shal the throne be prepared, and he shal by fundrie comto the kindnelle sit vponit in stedfastnesse. Sixtlie, it is compared der babe, Forlo to a cloude of raine in the time of drought, Eccles.35.Ob, bow faire a thing is the mercie of get her childe, and ine of her wonder G dinthe time of anguish and trouble! It is like Eccl. 35,19. a cloude of rame, that commeth in the time of Il not I forget thet. drought. Seuenthlie, it is compared to a ikened to the nas ckler, or weapon of warre, Psalme 103. As afather, i's Who

268 CHAP. 32. The first part VER.3. CHAP. 3.4 Who redeemeth thy life from the grave, and crowthe wor neth thee with mercie and compassions, that is the tran compasseth on all sides. And Pfalme 5. Those and fuch with fauour wilt compasse him, as with a shielde. For fo la Eightly, it is preferred before life it selfe, than are in mi the which nothing is deemed better, or fwee-Butthe ter, Psal. 63. Thy louing kindnesse is better than greffors, life. Ninthlie, it is preferred aboue all other repent.F workes of God, Pfalme. 145. The Lord is good boundet to all, and his mercies are over all his workes. Last fav: Grea ofall it is compared euen to the maiestie of all finners God himselfe. For so saith Ecclesiasticus: As eth adho Eccles. 221 his greatnes is; so is his mercie. As if he should nie merci fay, In God there is souereign maiestie linked Lorae: a with fouereigne mercie, by the one whereof kindnes is he hath power to do what he lift, by the other Lorde end he hath will to preserve his chosen. Buth And although God by manie argumentes the merci commendeth his mercie vnto vs : yet the that it hat chiefest is, that he gaue his sonne. Iohn 3. God Zohn.3, 16. For fo fait so loued the world, that he hath given his onely be-I will she we gotten sonne, that who so ever beleeveth in him, lone me, and Rom. 5, 8. Should not perish, but have everlasting life. Roin. 5. mile of C God setteth-out his love toward vs, seeing that none effect Rom.8, 32. while we were yet sinners, That is, not converted litie is ad vnto God, Christe died for vs. Rom. 8. God ft -O de stre red not his owne Sonne, but gave him for vs al. To of God, n be briefe: No creature is able sufficiently to fiole, and commend this mercie of God flowing out co Owof Ch entire goodnes, and loue. The wisedome of sonnes of the

269 of the 84.Psalme. CHAP.32.

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VER.3.

the world is not touched with mercy toward the transgressors, but toward the vnfortunate, and such as do seeme vniustly to be afflicted. For fo faith Cicero: They are to be pitied, who are in miserie for fortune, not for their offences. But the wisedome of God doth helpe transgressors, and the greatest sinners, if so be they repent. For grace proceeding from mercie aboundeth ouer sinne. And Augustine doth fay: Greater is God his mercie, than the miserie of all sinners. So that David not without cause doeth adhorte vs to praise God for this his infinie mercie. Al nations, faith he, Praise ye the Pfal. 117,1 Lorde: allyee people praise him. For his louing kindnes is great towarde vs, and the trueth of the Lorde endureth for euer.

But here some maie well obiect and saie, the mercie of God in deede is great, but for al that it hath an impossible condition annexed. For so saith the Lord himselfe, who cannot lie, I will shewe mercy unto thousandes to them that Exodize 6. love me, and keepe my commandements. This promise of God without Christe is plainlie to none effect, because a condition of impossibilitie is added therevnto. For no man by his ow ae strength can fulfil the commandements of God, notwithstanding in Christeit is posfible, and effectual vnto a thousand generations of Christ, that is, to al who are borne the sonnes of God in Christ. For, as he is the ende Rom. 10,4.

270 The first part CHAP.32: VER.3 2. Cor.1,20. of the lawe for righteousnesse unto euerie one that beleeveth: so al the promises of God in him are yea and Amen, as Paule faith. Hitherto belon-Exod. 34,6 geth that in Exodus: The Lord, the Lord God is 7. mercifull, and gratious, and aboundant in goodnes, and trueth, who reserveth mercie for thousandes, forgiuing iniquitie, & transgression, & sinne. Neither maie it be douted, y God, when he made this promise, did signissie howe both Christe should be the fulfiller of the lawe, and that al which desire the mercie promised, must runne vnto Christ; that, as they should finde the lawe fulfilled in him: fo they should be made partakers of the promised mercie. And therefore this promise of mercie hath one condition fro the law without Christ, to wit touching y fulfilling of y law; & another in Christ, name lie of faith, wherbie the end of the law, which is righteousnes, is obteined. So that as manie as beleue, haue righteousnes, which is as much as v law requireth. Wherof the promise of mercie is ratified and confirmed to them; and this is that couenant, whereof the 25. Pfalme doth speake. Althe pathes of the Lorde are mercie; and truth unto such as kepe his couenant, and his testimonies, that is, as another Pfalme doth x-Psal,32,10 poundit, Mercie shal compasse him that tru-Steth in the Lord. The mercie then of GOD is mode atedaccording vnto the rule of iustice, when it

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VER.3.

is exhibited to fuch as repent. For this iustice of God is a perpetual rule; that as he wil condemne such as be rebellious without al pitie and mercie: so he wil of his infinite mercie, faue as manie as turne vnto the Lord. This rule of God his iustice is to be thoughtvpon, when we reade in the Psalmes, that David praied God, that he would heare him, for his righteousnes. For three thinges together came into his minde, namelie the promise of mercie; the free pardon of his sinnes; and the price, wherebie the iustice of God is satisfied, namelie by the facrifice of his Sonne, (for he is vniust, that having received à raunsome, wil not set free the captine) and by the merite of Christ, wherebie we are instified before God, being converted vnto him through faith.

Whence it is, that if he should not heare them which repent, and forgive their offences, he should be vniust, as one that dealeth against the rule of his own instice; that denieth his promise; that would accept no ransome; nor regarde the righteousnes of his sonne, wherebie he did merite fauour for vs. So that Dauid after his adulterie, murder, and betraing the hoste of God, did crave mercie, and remission of his sinnes through faith; and among other reasons, brought this

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Psal.51.4. That thou maiest be inst when thou speakest, that is that men maie confesse thee iust for keeping thy wordes, whereby thou promifedst pardon to as many as repent.

CHAP. 33.

1. Of Christe his wonderful obedience to his Father for our saluation; 2. The fruite thereof.

TExt vnto the mercie of God, we are to consider the wonderfull obedience of Christ, which would vouchsafe to take our cause vpon himselfe; and feele the wrath of God, to deliuer vs from eternall death. this obedience Paule vnto the Philippians on Phil. 2,6. this wife: Who being in the forme of God, thought

7. it no roberie to be equal with God: but he made himselfe of no reputation, and tooke on him-selfe the form of a servant, & was made like unto men, er was found in shape as a man. He humbled him selfe, & became obedient unto the death, even the death of the crosse. Here Paul entreateth of the vnspeakeable obedience of the sonne of God; and because equals cannot properly be sail to obey one another, but inferiors their betters: Paule sheweth, howe the sonne beeing of one essence and power with the Father, did h. mble him felfe, taking to himfelfe the nature of

man,

of the 84. Pfalme VER. 3. CHAP.33 en thou freakest to man, wherein he became obedient to the Fathee just for ke ther, even vnto the death of the croffe. And in by thou promised the 10. Chapter of the Epistle vntothe Hebrues out of the 40. Pfaline: Tecause it is vn-Heb. 10, 4. possible, that the blond of Buls, and Goates should take away sinnes. Wherefore when he commethin-33: to the world, he faith, Sacrifice and offering thou wouldest not: but à bodie thou hast ordeined me. ul obedience to but w Inburnt offeringes, and sinne offeringes thou hast thion; 2. The had no pleasure. Then I saide, Loe I come (In 7. reof. the beginning of the Booke it is written of me) that Ishould do thy will, O God. Isaiah 53. He was offee of God, wearen red, euen because he would. lerfull obedience d But with this obedience how agreeth that How Christ puchfafe to take ou prayer thrice repeated in the garden: Omy Fa- was vnwild feele the wrath of ther, if it be possible, let this cup passe frome; ne-ling to die. eternall death. Of nerthelesse not as I wil, but as thou will? This prai- Matth. 26. to the Philippianson er seemeth to import that the wil of the sonne e forme of God, though 42. differed, yea and was contrarie also to the Fauth God: but he made 44. thers wil. For the Fathers wil was that he and tooks on hon-felt should drinke of the cup, which he had prees made like onto mes, pared: And the sonne desireth that the same san, Hebumbledin cup, if it were possible, might passeawaie. This nto the death, each to objection is aunswered by the wordes of our aul entreateth of the Lord afterward in the sanie Chapter vttered: f the fonne of Gog The sprit in deed is willing, but the flesh is weake. 414 properly be film So that what he would not through v weakriors their better tiese of the flesh, the which naturalie, & withonne beeing of on out of fence dreadeth death; the fame he wold e Father, didh m through the willingnesse of he spirite, wherfelfethe nature

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CHAP.34.

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bie he was obedient to the Father. And thus doth Cyril also distinguish the same, when he saith: That the passion of the Crosse was not voluntarie to Christ, and againe was voluntarie for the fathers wil, and for our saluation, you maie cassilie perceive by this praier, O my Father, if it be possible, let this cup passe from me. For as the word of God is God, and naturalie the verie life, no man wil saie that anie waie he feared death: but beeing made flesh, she permitteth sleshe, to suffer that which belongeth to slesh, and therefore as verie man he dreadeth death standing at the dores.

Here an other question doth arise, what obtained Christ by his praieng? The Epistle vntothe Hebrewes maketh answere, He was hearde in that which he feared, for the paines of death being remoued awaie, he ouercame

those conflictes.

Fruite of Christ his obedience.

Rom.5, 19.

The fruite of this wonderful obedience of the sonne of God, is our instification, and saluation. As by one mans disobedience, sauth Paul, manie were made sunners: so by the obedience of one, shal manie be made righteous. The Apostle highlie extolling this obedience, doth saie,

6. Christ, when we were yet of no strength, at his
7. time died for the ungodie. Doubtlesse one wil

scarse die for a righteous man: but yet for a good
manit maie be that one dare die.

But no tongue can vtter, nor minde conceaue

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the Father And 1 CHAP.34. of the 84. Psalme VER. 3. white howe greate the obedience of the sonne of the Cross was was God was, who deriued the wrath of God vpon himselse, and put himselse into our sine was voluntari place, to suffer the paines due vnto vs for our or faluation you min faluation. Christ hath redeemed vs from the Gal.3,13. r, O may Father, fil cursse of the lawe, when he was made a cursse for from me . Fores vs. Againe, He bath made him to be sinne for vs, 2.Cor.5,210 saturalie the verilly which knew no sinne, that we should be made the me he feared death in

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CHAP. 34. 1. The greenousnes of the paines which Christ endured, for our sakes; 2. What there signified:

77 Ith this obedience would be confidered both the greeuousnes of the pain, which awaie, he out the sonne of God endured for our sakes, both in minde, and in bodie; and also the reproche onderful chediand against his person.

The griefe of minde Christe doth testifie, Christ his When he faith; My soule is heavie, even unto the minde. 6 hile coulen death, that is the greefe of minde which I fuf-The fer, is more grieuous vnto me than death it felse. Of this great sorrowe of minde that of no french, " Psalme is to be understood, where in the per-Toublesten fon of Christit is said: The forrowes of the grave Pfal. 18, 53 m: buyu fail bane comraffed me about, the snares of death bane ouer-tooke me.

By the forrowes of the graue he meaneth, dead-

276 The first part VER.3 CHAP.34. CHAP.34. eureame suste deadlie sorrowes, such as euen kil à man welnigh, and thrust him downe to the grave . Of he beanens, this anguish of mind in Christ, I wil cite some But, for all Mar. 14, 53 testimonies out of the Gospell. Marke faith, hediuine mai He began to be afraid, and in great heanines. And hold be ftro Luke theweth by an euident figne, how he was may interpre perplexed in minde, when for verie forrowe metropes a he sweat bloud againe: for thus he faith: Bemg or to loften th Iuk 23, 44 in an agenie, he prayed most earnestlie, and his nd the fore-fai sweat was like drops of bloud, trickling downe the theone faith ground. For it was meete, that as his death was he forrowes of the more bitter then any death, according to bodineh bare our in lie sense: so the feare in his mind was most bitabeour ligh ter of al other paine. And as the infinite withis feare, loue made the fense of death nothing the avade, and co milder: so did it mitigate nothing of the bitung vpon th ternes of the feare, which was fo great, that it Linke-amaie t stoode in neede of comfort, euen of the verie mof those in Luk. 22,43. Angels. For, as Luke doth fay, there appeared pes. For th an Angel unto him from heaven comforting him. me, which doe For y divinitie shewed not it selfe, that Christ der unto an arg trulie might feele the waight of the burden beginning, tha laide vpon him, and be in anguish through ratime, and the the sense of Gods displeasure against our, not wal sentence. his finne, which not with standing he made his, belim not to by taking our cause vpon himselfe. And Ireunonar at h næus doth saie, As he was man to be tempted: fo the had taken was he the worde, to be glorified. And the worde in tionardes 7 deede rested while he was tempted, crue fied, and Make he for put to death; but was affiftant to the flesh when he for his own ouer-

277 CHAP.34. of the 84. Pfalme. VER.3. ouercame sustemed, rose againe, and ascended into wne to the gran. the beauens. Christ, I wil date But, sor asmuch as it seemeth vnworthie Solpell, Malte the divine maiestie of Christ, that our Saviour should be stroken with such feare, and sorow, many interpreters here doe seeke refuges, and when for venico faigne tropes and figures, wherebie theie lafor this he had bor to soften the narrations of the Euangelists mofewreth, a and the fore-faiengs of Dauid & Isaiah, wherelend, moding ion of the one saith, He was compassed about with Pfal. 18,5. ete, that as his dead the forrowes of the grave: and the other, that he eath, according to truely bare our infirmities. But let the worde of 1sai. 53,40 his mind want God be our light. For if wee be ashamed of e. And as the the Christ his feare, and forrow, our redemption of death noting that vade, and come to naught. But Ambofe ente nothing of writing vpon this place of Luke, Father, if thou Luk 22,42. milt, take-amaie this cup frome, sheweth the vamfort, enenother nitie of those interpreters which doe seeke doubles, there tropes. For thus he faith: Here mane doe haven company ficke, which doe turne the fadnes of our Sausour dooinele that rather unto an argument of an olde infirmitie from waight of the beginning, than to a weakenes taken upon him bein anguilt for a time, and they desire to wrest the sense of the easure against on natural sentence. But for my part, I doe not onely handing thinke him not to be excused, but also no-where doe 180 640 on himselfe more wonar at his goounes, and maiestie. For unumantobelion lesse he had taken upon him mine affection, his benefise towardes ne had not ben so great. Therfore for my sake he for owed, who had no cause to sornetto the fellow rome for his owne sake; and the comfort of the eter-

278 CHAP.3 The first part VER. 3. CHAP.34. gernal Godhead being sequestred, he is vexed with the manh Thefe the greefe of mine infirmitie. For he tooke my guish of m forrowe upon himselfe, that he might bestowe his proches ag owne ioie vpon me; and by our steps hee descended kens, first euen unto the pangues of death, to cal us backe by punishmet his footing unto life. Then I do boldly name sadnes, is satisfied: because I commend the crosse. Neither tooke he a shewe of incarnation, but the verie trueth. of heartie lo paines for c Therefore he was to take the griefe, that he might he had crea ouercome, not exclude sadnes. Neither have theis not perish: the praise of fortitude, who have suffred the sense-Christe tov lessenes rather that he forrowe of wounds. Hitherloue toward to Ambrose. So that the cause of the anguish, in the liken and great forrowe in Christe his minde, was fusteine the the sense of the sinnes of all men in his minde, shall finde whereof he had made himselfe guiltie, beeing profitable. forth-with to be betraied into the handes of livelie faith. his enimies. Beside this anguish of minde, both his bo-Christe his suffering in die was moste greenoussie afflicted, and his bodie. person most shamefullie reproched. His bodie was with spitle defiled; with cuffes buffe-1. Of hon ted; with whipping rented; with beatinges Christ i punished; with thornes crowned; and with a most ignominious death executed. 87 has his person he suffered reproches, coffinges Christea-F what at And albeit his divinitie could floutinges. gainst his fperson suf- not suffer: yet the reproch redounded against of Chris nd, For fr it, for so much as it was personalic mited to ered.

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These most greeuous paines, namely an- The paines guish of minde, tormentes of bodie, and re- of Christ toproches against the person of Christe, are to- of. kens, first of the instice, the which by this punishment for the sinns of the whole world, is satisfied: secondarilie, of Gods mercie, who of heartie loue gaue his owne sonne into these paines for our fake, that al mankinde, which he had created after his owne image, might not perish: thirdlie both of the obedience of Christe towarde the Father, and also of his loue toward vs, to who he chose to be linked in the likenesse of mans nature, that he might fusteine these paines for man, the which we shall finde to be most comfortable to vs, and profitable, when we depend vpon him by à liuelie faith.

CHAP. 35.

1. Of howe inestimable à price the death of Christ is; 2. How he could suffer; 3. In what respects, the price is infinite.

F what an inestimable à price the death of Christis, ought diligentlie to be waied. For from hence remedies againste al the

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the woundes which sinne doth doth afflict vs with alare to be fetcht. And therefore faith Augustine, Beholde the woundes of him that bangeth, the bloud of him that dieth, the price of him that redeemeth. His head hangeth-downe to kiffe; his armes be stretched to imbrace; his bodie lieth open to redeeme. The greatnes hereof confider with your selnes; these thinges looke you doe weigh in the balance of your heart, that be maie wholie be fixed in your heart, who for your fakes was wholie fastened to the crosse. Paule vnto the Romanes compareth Adam and Christ toge-Rom.5,18. ther. By Adam, he faith, sinne came on all men to condemnation: but by Christ grace came upon all

men to the instification of life. If by the offence of 17. one, faith he, death reigned through one; much more shaltheie which receive the aboundance of grace, and of the gifte of righteousnes, raigne in life through one, euen Iesus Christ. The cause then why the obedience & death of Christ, is of so inestimable à price, is because the man that suffered, was the only begotten sonne of God, and verie God too. For of that fingular, vnspeakable, and reverend vnion of the divine and humane nature together, whereby God and man is one Christ, or one person, s the dignitie, price, estimation, and infinite merite of all the actions, and passions of Christ. And therefore rightly doth y Church faie: He is the verie lambe of God, who hath taken awaie the

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sinnes of the worlde, who by his death hath destroied death, and repaired life by rising againe. And
Ambrose: So great was our sinne, that vnlesse the
sonne of God had died for vs the debiers of death,
wee coulde neuer have beene saved. Wherefore
when it is said, that the sonne of man hath redeemed vs through the merite of his passion, a worke of an infinite price and valor is named, to wit, the worke of the Sonne
of man, who is verie God too: when it is said
howe the death of Christ is a satisfaction, an
infinite price is proposed, even of that man,
who also is the onelie begotten Sonne of

God. And although the God-head neither fuf- Home Chris fered, nor died: (for howe can it bee that ei- could suffer . ther an vnchangeable thing shoulde suffer, or an immortall thing fuffer death!) yet the eternal person, which is God, hath suffered, yet not in the diuine, but in the humane affurned nature which coulde suffer. Therefore AST. 20, 28. Paul doeth saie, God bath purchased the Church with his owne blood. And Peter affirmeth how I. Pes. 4. I. Christ hath suffered in the fleshe, that is in the humane nature, in foule, and bodie. And the E stle vnto the Hebrewes doeth saie that Christ tooke part of bloode and flesh, that he might Heb. 2, 14. destroye through death him, that had the power of a uth, that is the dinel, fignifying plainlie thereby howe the divinitie coulde not fuffer, but

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flesh did: and because the divine nature could not suffer, he tooke y which could suffer. And Theodoret doth saie: He therfore tooke slesh, that through it which coulde suffer, that which could not suffer might sustaine punishment.

While the price of Christe his suffering is infinite and inestimable.

Therefore in respect of the vnion of the divine and humaine nature in one person, the price and merite of Christ his suffering is infinite, for time, valor and esticacie. For if you respect the time, it extendeth vnto all ages, vnto all generations of men: If you marke the valor, it is able to purge the sinnes of all mankinde: if the esticacie, the force thereof is cuident, in al, and with-drawen from none which doe heare the gospel, and by faith repent. For the death of Christ doeth abolishe alike the sinnes of Adam, and of Euah, and of Peter, and of Paul, and of such as have bene since the time of Christ. And this is it which is saide in the Reuelation, where hee is called,

Revel. 13,8. The lambe which was slaine from the beginning of the worlde. As sone therefore as our first paGen. 3,15. rentes gaue credite to this promise, The seed of the woman shal bruise the serpentes heade, by the power of Christ his death, which was then appointed to be in the ende of the world, they were instified, sanctified, and redeemed from eternal death. By this faith Iob erected himselfe in the extreeme miseries, when he

himselfe in the extreeme miseries, when I e tob. 19, 25. saide, I am sure that my redeemer lineth. And

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CHAP.35. of the 84.Pfalme. VER.3

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of Abramit is written , Abram beleened the Gen. x , Lorde, and bee counted that to him for righteousnesse. And Dauid was persuaded his adulterie and murder coulde be washed awaie by the merite of Christe his bloode, when hee saide, Purge me with Hysop, and I shall be cleane. Pfal. 51; And therefore in an other place he faith, With the Lorde is mercie, and with him is great redeemption. It is great in deede, because it is infinite, and can not bee conteined within the bounds of anie time, or estimation. So that the vertue of Christ his death extendeth vnto all times, and to al ages, and is of sufficient force to wipe al the sinnes of al mankinde. Because it is the death not of a simple man, but of that man who also was the onelie begotten Sonne of God, and a verie God too, deliuered vnto death for our fakes; as Paule Hee spared not his owne sonne, but Rom. 8. doth faie: gave him for vs all to death.

CHAP. 36.

for the so infinite price of his redemption.

2. The causes of mans ingratitude, with remedies for them.

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Thus howesoeuer wee see both of what price the death of the some of God is; and also for who Christ the Lorde of glorie hath fuffered: nowe on the other side let vs consider, howe, alas, vngratefull the major part of mankinde is for the same. For the lewes, Turkes, and manie prophane people, can not abide so much as to heare the name of Christ. For the Iewes blinded with enuie, couetoufnes, and ambition, doe interprete the benefite of Christ to be their hurt. The Turkes posfessed with Mahomets furie like mad men are carried tyrannicallie to abolishe the name of Christ. Manie barbarous nations with the auncientnes of error, as it were with a leprofie polluted, will not permit the gospel to bee founded. Others under the name of Christe and pretence of religion to fight vnder the enfigne of fatan, and endeuour by the blood of sainces to hinder the course of the gospel, as doth the Pope, the Cardinals, the mitred Bishoppes, Abbats, and al the rablement of v Antichristian kingdome. Manie are altogether indifferent, looking for the euent, that they rife-vp to that part which hath the better hand. Who although they becounted gofpellers, and called defenders of the faith: yet in trueth they bee meere Atheistes, such as measure the felicitie of man by honor, auctoritie, wealth, and pleasure. Among these although

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CHAP.36. of the 84. Pfalme.

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though some do couer the prophanenesse of their minde by a certaine outwarde civilitie: yet the most part doe imitate Nero and Heliogabalus more truelie tha Christ, of who they

haue their name. Of this extreeme ingratitude of the world, the Lord by the Prophete Isaiah, complaineth on this wise: I haue nourished Isai, 1, 2.

and brought up children, but they have rebelled against me. The oxeknoweth his owner, and the affe his masters crib, but Israel hath not knowen,

my people hath not understande. This ingratitude also the Lord bewayleth, when he saith, Howe often woulde I have gathered thy children Mat. 23.2

together, as the henne gathereth her chickins vnder her winges, and yee would not? Againe, where

hee faith: Manie are called, but few are choosen. Mas. 20, By which saying the Lorde both commen-

deth the infinite mercie of God inuiting all men vnto the knowledge of his sonne, that by him they mare be saued; and reproducth the intollerable blindnes and ingratitude of

verie manie men, who as if they were mad, laie violent hande vppon the Philition that woulde heale, and let vpon him as if hee were

an enemie rendring for life and celestial pronotion offered death, and euil wordes. This ingratitude is by so much the greater, as the benefite is greater that is contemned. So

that it is worthie the enerlasting hatred of all the chaste Angels, and electe of God. If you

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respect y heaps of wicked men, smal is the nuber of them which esteeme the benefites of Christ, as they ought. Who, I beseech you can sufficientlie bewaile with teares this phrensie of me But of force it must be some detestable euil thing which can with-draw man formed after the image of God, from so great good vnto fuch euil; from life vnto death; from a friende to an enimie; vnto à traitor from à fauiour; vnto damnation from faluation: brieflie fro Godthe fountain of al goodnes, righteoufnes, life, faluation, happines, and honor, vnto the diuel the auctor of al wickednesse, vnrighteousnesse, death, damnation, and perpetuall infamie. But this euil which indeede is manifolde, the blinded man perceaueth not. And although sometime as it were through a casement it beholdeth à certaine shadowe thereof : yet by and by it forgettes the same, as he who hath feene his face in à glasse. Which thing doubtlesse is greatlie to bee lamented. For the first steppe vnto health, as they fare, is to knowe the sickenesse. For the knowledge of the disease stirreth such as lone their health to seeke à Phisition. Let vs therefore, as the skilfull Phisitions doe in healing diseases, feeke-out the causes of so great euill; that knowing them, both a Physition maie bee sought, and remedie mie be applied to heale the same. Weethen wil search-out the causes

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of mans viual ingratitude; and contrariwife oppose medicines for this common euil, that fo by comparing them together, the contrarie causes of contrarie effectes maie the better both beeknowen, and discerned. Paul writing vnto the Ephesians docth recite sixe Ephe.2,2. causes as well of this euil, as of all other wickednesse raigning in the world, which in order wee wil declare.

The first cause is that which he calleth the mai ingrafleshe; that is, the wickednes of the corrup-inude. ted nature in men, after the fal of Adam. This wickednes is like a filthie fountain from Fall of Awhich pestilent vapors doe issue, whereby dam. all the cogitations, al the counsels, and actions of man are infected, and corrupted as it were with deadlie poison. And although this fountaine can not wholie bee stopped, but oftentimes it wil breake out: yet the course thereof as much as maie be is to be repressed, which is done after this wife . The Gospel of Aremedie Christ must be harkened vnto, which when far this we beleeue, we are endued with the holie cause. Ghost, which is a newe spring in the heart of logn 4, 14. man, from whence floweth pure water springin vnto euerlasting life. For fro this new fou tan, wherby y course of y filthie spring which we haue throgh y corruptio of nature is stop-

pe, do issue godlie cogitations, counsels, and

works like rivers fro an everlasting fountane.

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The seconde cause of this euil ingratitude,

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or original sinne doth work to bring out most abhominable fruite. The force of this concupiscence al mortal men doe feele in théselues, though diverflie. And it is as a litle river flowing from the fountaine, and infeding whatfoeuer it meeteth, with y horrible stinch it hath.

Against this the lust of the spirite is opposed, the which like a pleasant river floweth from the holie Ghost, wherewith such as haue turned from their finnes are endued, the

which maketh the cogitations, and actions to spring at it were, and to prosper. But concerning the workes of the lust of the flesh, and

the fruite of the lust of the spirit, reade the s.

Gal.5,17. 19.00c. chapter vnto the Galathians.

The thirde cause of ingratitude, and of o-3.cause of ingraticude. ther sinns, is the cogitation of the flesh, to wit, when y cogatatio raised-vp by concupiscence enterpriseth to reason, and to dispute of those thinges which concupifcence doeth offer as

gratefull, and pleasant to the fleshe.

This Paul to the Romanes calleth the Wifedome of the flesh, and enimitie against God. For feeing it swarueth not from her beginning, that is from the fleshe, and the lust thereof, it cannot sauour those things which are of God. To this the wisedome of the spirite is of 10sed, which the Apostle vnto the Romanes, nameth

Avemedie for the 3 .casse.

Rom. 8,7.

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VIII CHAP.36. of the 84.P salme. is euil ingration meth, The wiscdome of the firite. This wiseit whereby the feb dome of the spirite when it taketh the ground Rom. 8,7. k to bring out mod of her reasoning from her fountane, as from force of this cong. à beginning, it cannot by reasoning conclude oe feele in thelelus any other thing but that which is of the spirit sas a little river for. God, whome alwaies it beholdeth. nd infeding whale The fourth cause of our ingratitude and orrible ffinch it has disobedience towarde God, is The wil of the 4.canse of he spirite is oppola fleshe, and of the minde, As Paul saith. This la- mans vnit river Howeth from boreth to attaine, & enioie that, which y wife- thankefulerewith fuch as has dome of the flesh persuaded vnto as delecta-nes. nes are endued, the ble. For in this will there is election and lust Will of the ations, and actions whose end is the vse of the thing desired. And flesh. profper. But conceralthough the will of reason doe sometime reof the flesh, and clame the reasoning of the fleshe: yet for the he spirit, reade the most parte by the violence of the flesheit is borne-awaie euen as à shippe is violentlie gratitude, and of or carried-awaie oy contrarie windes, striue the on of the flesh, to mi, marriner neuer so much . For this will of the -vp by concupilcence fleshe the Philosophers, yea and Paul too calnd to dispute of their leth Selfe-loue, which is a blind vndiscrete, sa- Selfe loue. tence doeth offer a uage loue of the bodie, hurteful both to him the fleshe. that hath it, and to others: which Socrates, mes calleth the Mile not knowing the fountane of euil, calleth the re against God. In heade and the spring of al wickednesse. Beom her beginning cauf it taketh awaie mutual charitie, wherethe lust thereof, of all mischiese ariseth among men, while which are of God through the instinct hereof they seeke after wearth, auctoritie, preferment, and pleasure: he spiriteis of o the Romanda

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wherein they doeplace the foueraigne felicitie of man. Against this wil of the fleshe and of the minde, is opposed the will of the spirite, the fourth cause of good workes: and commaundeth such thinges as bee contrarie to the flesh, and her will. Which wil of the spirite maie bee called also Selfe-lone, but yet a right & comendable loue, such as foloweth not the sense of the fleshe, but the judgement of the spirite. This right and commendable Selfe-loue driueth à man to endeuour, to labor, and with earnest praiers to craue & to beg that y most excellent part of vs, which is the minde, maie be endued with true godlinesse and virtue, and that to this ende that it maie bee joined to God the soueraigne good, in whom onelie the true felicitie of man doth confist. This difference betweene this double Selfe-loue our Sauiour doth teach, when hee Jehn. 13.25 faith, He that hateth his life, (yeelding nothing therevnto in these casual, and transitoriethings) he doth as hee shoulde loue it,& desireth to be saued: but he y loueth (by yeelding)he hateth it,& seketh y destructio of his soule. As there is the a doble self loue: so there is à double selfe hatred. One, according to the right judgement of the minde, whereby we avoide the enticements of the flesh, withdraw ing vs from Ged: the other of the foolishnesse of the sleshe, whereby we despise the thinges

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CHAPI36. of the 84. Pfalme VER.3 Soueraigne felin thinges concerning vertue, goodlines, and hoof the flethe at nestie. This is a prophane and hurtful: the ne will of the fa other is holie, and a necessarie hatred. good works: at The fifth cause of mans vnthankefulnesse 5. cause of ges as bee com to God, is the peruerse dealing of the world; ingrationale. ill . Which wile the infinite offences; and the innumerable examples of all manner wickednesse. This euil dalfo Selfe-lone lo custome of the worlde is the fodder of all inie lone fuch as folos quitie, naughtinesse, and peruersitie: whereelhe, but the inde by manie euen of such, as purposed to feare s right and comes God, are carried-awaie, so that they become a man to enceut wilde oftentimes, and spurne against GOD. elt praiers to crave Hereof it is that we see in all states such conlent part of vs, whi tempte of the Gospell which reproducth dued with true go this darkenesse: Hereof spring the detestanat to this ende that ble behauiour of parentes; the il bringingthe foueraignego vp of children. For while men doe looke-Elicitie of mandi vppon the multitude, auctoritie, and power of fuch as sinne, they excuse themselves by doth teach, when example: as they did who dispissing the spilife, (yetlding 1 rite of Christ in Noah, at the length suffered 1, Par. 3,20 cafeal, and traph due punishment in the floude. This wickedee shoulde loveil nesse doeth deserue, that men shoulde bee ie v loueth (by ye punished with a reprobate minde, as Paule h v destruction faith: GOD delinered them up into a re-Rom. 1, 28, ble felflour:for prob 'e minde, according to the threatening ne, according.) of the lawe, The LORDE shall smite thee Deut. 28,28 linde, whereby with madnes, and with blindnes, & with astonieng the flesh, with of h. t. For such as are for sake of God for their her of the for cuitome by we despile.

292 CHAP.3 VER. 3 The first part CHAP.36. that he be custome of finning are by little and little for fels of the bereft of their wits, blinded and strucken with pofe, but astonishment of heart, that they become withto repent, out feeling, and give themselves to wantonnesse, ving to 1 to vse Paul his wordes, calling vertue, difnature as it honestie; good, cuil; wholesome thinges, mbile custo hurtfull; and judge cleane amiffe: than which frie And no paine can bee imagined more grieuous. Wh When therefore we beholde the most part of mankinde to rushe headlong as it were into al The fix manner wickednesse, let vs call into minde of all wich the greatnesse of Gods displeasure, who by the Prince o his moste righteous judgement permitteth, even the div that mans rebellion bee punished with madthose causes nesse. Of which madnes Paul writeth when For hee infi 2. Thes. 2, hee faith: Because they received not the love of nature, and 10. the trueth, that they might bee saued, God sent objectes & 11. them strong delusion, that these shoulde beleene gitations of But most horrible is it, that this puby wonderfi nishment shoulde sticke in the posteritie, ac-Rom. 17, 13. cording to the faying of Salomon, He that rewicked man kingdome th wardeth enil for good, enil shal not depart from dome of Ch Therefore when wee fee men to his house. A remedie this prince o bee delighted in the filthines of sinne, let vs for this the Church, auoide y examples of iniquitie, & against the cause. hier 'ian the let vs fet the obedience of y chast spirits, oc the causes of good examples of the fancts, who deemed nothing doeth give th either more pleafant, or more auncient, or better then faith and obedience, whereby we are of the spirit joined to God. And let euerie man take heede keepe the wi that

CHAP.36. of the 84. Psalme. VER.3. little and little that he be not taken with the deceitful coun- Against enand fruckenin fels of the flesh . For there be which doe pur- stome of they become m pose, but most foolishlie, before their death, siming. nes to wantend to repent, not considering how by too much calling vertue, d vfing to finne, that finne becommeth euen à holesome thinex nature as it were. For as Augustine doth saie, amilfe: than whi while custome is not resisted, it becommeshnecesned more grieum firie. And the Poet, When a sickenes bath taken roote; de the molt part If thou take Phisicke at wil not boote. ng as it were into 6. cause of The fixt cause of mans disobedience, and mans micys call into mine of all wickednes raigning in the worlde, is kednes. fpleafure, who the Prince of this aer (as the Apostle saith,) rement permud euen the diuel himselfe. He is present to all unished with mi those causes aboue recited as à chiefe capitane. Paul writeth wh For hee infinuateth himselfe to the corrupted ceined not the low nature, and stirreth vp the concupiscence by bee faued , Goal objectes & poisons; and confirmeth the cothese fouldebeles gitations of the flesh; and moueth the will;& is it, that this pa by wonderful flights & snares encreaseth the the posteritie, a wicked manners of men, to spread abroad his lomon, He that h kingdome the farder, and to abolish the kinghal not depart from dome of Christ by little and little. Againste Aremedie en wee fee men this prince of the aer, is opposed the prince of for this last nes of finne, fer the Church, even the Lorde of hostes, who is cause. itie, & again hier han the heavens, from whome are the chall spirits causes of godlie actions about recited. For he o deemed not doeth give the holie Ghost; cherishe the lust e auncient of the spirite; strengthen good cogitations; whereb keepe the wil; and propoteth the examples man take

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of holiemen, but chieflie his owne example to be imitated of vs. Or in fewer wordes:

Faithin A liuelie faith in Iesus Christ is the general remended, medie againste all the wickednesse and permended, uersitie of yworld. For this is the victorie that one mercometh the world, even our faith. For by this Christ the conqueror of darkenes is possessed; by this a new spirit whereby we resist y slesh, is obteined; by this the whole bodie of sinne is killed and mortissed; and by this in al troubles wee doe slie vnto the name of the Lorde, that is, vnto praier, the safest san Eurie, the

Rom. 18,10. righteous runneth unto it, and is exalted.

CHAP. 37.

of dinerse notable thinges to be considered in the same.

The other THE thide * and last parte of Christ his Priesthood, is his intercession for y whole large en- Church, and for each particular member of treated of in the same. For as Christe alone by the sentence of the law is perfectlie righteous; and immediatile alone hath given himselfe a ransome for the going afore, redemption of all: So hee and none beside is the mediator of intercession, inasmuch as intercession dependeth uppon the merite of righteousness, and of the price given for redemption. And therefore Paul doeth saie:

2. Tim 3.5. There is one mediator betweene God and man,

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of the 84. Pfalme. VER.3. CHAP.37. e his owne exami enenthe man Christ Iesus, who gave himselfe à Or in fewer words ransome for all men. Vppon this place Theonrift is the general doret writeth thus: There is one peace maker, wickednelle and po who bath ioined those thinges which were conois is the victoriether trarie and distant. Hee called Christe à man, because hee called him an intercessor: for man our faith. Forby darkenes is pollele was made intercessor. And as hee that woulde reconcile two, joining their handes together, doth ereby we reful vill put bimselfe betweene, and taking one by the e whole bodie offin right hande, and the other by the lefte, doeth cand by this in alow some them together: So Christe when hee had the name of the Lor united the divine nature to the humane, did e lafelt lancturie. procure such a friendeshippe, as can neither bee and is exalted. violated nor broken. And Paule vnto the Rom. 8,34. Romanes doeth faie: Who shall condemne? It is Christe which is deade, year or rather, which cellion for os; 2, eAu is risen againe, who is also at the right hande of e thinges to becom-GOD, and maketh request for vs. Heere the Apostle against condemnation setteth the alt parte of Christ intercession of Christ sitting at the right hand tercession for ywi of the father, and making intercession for the particular meni Church, and for euerie member thereof. And Ite alone by thek vnto the Hebrewes it is thus written of him: ecellie righteous; This man, be cause he endureth euer, hath an euer- Heb. 7, 24. lfe a ranfomefort lasting Priesthood. Wherefore hee is able also perhee and none feel e to saue them that come unto God by him, sereffion, inalm ing he ever liveth, to make intercession for the. As ppon the main therefore the force of y obedience of y law in christ, & y price of his passion, is of infinit vaprice giuento fore Paul does lor, & merit: so his intercessio is most effectual, meene Godanda and

CHAP. 37. The first pare VER. 3 CHAP. and pretious. So that it can not bee but his onelie ba praier on our behalfe, for whome hee maiscomma keth intercession, must bee hearde. And for inellence them principalie he maketh intercessio, who feeing th are made his members through faith. Notnumber ; withstanding the difference is herein, belowe that cause when hee was in this worlde, hee was appertein a fulfiller of the law, And with one oblation once. the fame e Heb. 10, 14. made bath hee, consecrated for ener them, that of the divi are fanctified: But as yet hee maketh intercef-Aine faith fion for vs with his father, as the eternal priest feruice of I. Ichn 2, I. of the Church . For fo faith Ichn, If anie man hip of one finne, wee have an advocate with the father, lefue, and the ho Christ the inst. Wherefore Christ maketh intronage of tercession both now and alwaie for y Church, isno water whose intercession dependeth vppon the meis to be pra rite of his righteousnes, and the price given cellor, that for our redemption. And this doeth John that hee m meane, when hee nameth him the just. that he mai Fine things But five thinges heere must bee considetotheetern 20 be consi- red, which wil open y better this part of christ Thou arta 7 deredin his priesthood touching the intercession. chisedek. Th Christe his The first is how Christ is to be called vpo God, make t intercession. I Christe is after two waies, to wit, As the giner of al good nal Father. to be praied thinges with the father, and the holy Ghost. wouldest beg unto in two For when we are bidden to praie vnto Go, & ne . Eufe Christis verie god of equal maiestie, & power respects. the whole Ch both with y father & the holy ghost, hee is to gotten Sonne be honored even as God. When it is faid thera countena Rom. 4, 10. fore, Thou shalt worship the Lord thy God, & him melling Sauce onelse

297 of the 84. Pfalme. VER.3 CHAP.37. can not bee but onelie shalt thou feare, that worship and feare or whome heer is commanded, which is of that God, who is bee hearde. And h in essence but one, and three in persons. For, keth interceffort feeing the essence of the divinitie is but one in rough faith, No number, and vndividible, it must needes folrence is heren, h lowe that the worship ascribed to God must this worlde, her me apperteine to the persons which are of one, & ad with one oblation or the same essence. Againe, because the workes red for ever them, he of the divinitie vnto things without, as Augun hee maketh intend Rine faith, are vindiuided; it followeth, that the er as the eternal pid service of invocation is vadiuided. This worthip of one God, to wit, the Father, the Sonne, te with the father, like and the holie Ghost, dependeth vpon the paote Christ maketho tronage of a mediator, without whome there Labwaie for & Chind is no waie open vnto God. Besides, Christe ndeth uppon them is to be praied-vnto as à Mediator, and interceffor, that for his fake, we maie be heard; and and the price gird that hee maie intreate the Father for vs; and and this doeth los that he maie carrie our grones, and praiers vnth him the just. e must bee confide to the eternal Father, according to that faieng. Thou art à Priest for euer after the order of Mel- Heb,5,6. ther this part of chil chisedek. Therefore it is wel saide, O Sonne of heintercession. God, make thou intercession for vs with the etert is to be caled voi nal Father. I doe begge in thie name, that thou the giner of algor nd the holy Ghil wouldest begge of the Father, that it maie be giuer me. Eusebius doth saie, The great Bishop of Euseb. Lib. praie vnto Gr the whole Church, even le sus Christ, the onelie be- His. maielfie,&pou gotten sonne of God, taking all men with a cheereoly gholf, hee ful countenance, and lifted -up handes a sweets hen it is faid. smelling sauor, and sacrifices without either bload orderly God, 5 to

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or bodie, dosh offer them to the celestial Fasher, and the God of al creatures, he first worshipping, ce yeelding due honor to the Father, after-ward praieng him to abide pleased, and gratious almaie to vs al. Furthermore, whereas the faintes doe feueralie cal-vpon the persons of the trinitie, somtime vpon the Father, somtime vpon y sonne, and sometime vpon the holie Ghost, as Melancton in his forme of praiers doth shewe, theie parte not the vndividible vnitie of the divine nature, neither exclude theie one perfon, while their name another, but their doe both acknowledge the vnitie of the Godhead, because their knowe that God alone is to be called-vnto; and confesse à distinction and equalitie of persons; & do worship the distinct proprieties of persons in the worke of our saluation. Hereof the primitive Church, did direct their praier vnto the three persons of the Tripitie in this forme of wordes: Lorde haue mercie vpon vs; Christ haue mercie vpon vs; Lord haue mercie upon vs. A triple confession therefore of the Church is in this praier. One is of the vnitie of the God-head, against the Grecians and Barbarians, who brought-in a multitude of Gods. Another is of the distinction of persons, and of their equalitie in one diuine essence, against Arrius and others. The thirde is, of the distinction of the properties of the divine persons in working the mysterie of our falua-

of the 84.Psalme. VER.3 CHAP.37.

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faluation. For although it be rightlie faid that the workes in his creatures are vindiuided : yet are not y properties of persons to be confouded, the Father faueth; the sonne faueth; & the holie Ghost doth saue. Behold the vndivided workes of the Trinitie in fauing vs:yet the father faueth by giving his sonne; the sonne saueth by obeieng the father, by fuffering, and by intercession; and the holie Ghost saueth by regenerating, and fanctifieng. So then the properties are divers in the same worke of saluation. Therfore the distinct invocations of the Father, of the sonne, & of the holie Ghost, admonish vs of these hie matters. And who so at this daie doe finde fault with these formes, do hide poison in their minde, and secretlie do either inuade the difference & equalitie of perfons, or confound y properties of persons in y mysterie of our saluatio. Secodlie, in this place 2. In what it wold be considred, how Christ is y mediator respect & intercessor, either in respect of his humani- Christ is and tie onlie; or in respect of his diuinitie onlie; or intercessor. in respect of both together. The master of the Magist. senteces, & in our daies too one Stancar an Ita- Sent. Lib. 3. lian, do faie, y Christ was a mediator in respect Distingtage. of his humanitie onelie: Offiander on the other fide faith, he was a mediator in respect of his d'initie. But herenecessarilie, and afore all thinges this rule must not be forgotten, That the names of Christ his office agree neither to the dinine nature onelie, nor onelie to the humane, but

CHAP. 37.

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to the whole person which is God and man. For v Sonne of God did therfore take mans nature vpou himselfe, that he might be the sauiour of man according to both natures. Moreouer the epistle vnto the Hebrues, ascribeth the priesthod to Christ, according to both natures. And although he suffered, and died onelie in his humane nature, and by the power of his diuinitie ouercame death : yet the benefite of redemption, à part whereof intercession is, toucheth the whole person, otherwise that divine nature, had neuer taken mans nature into a personal vnion. But whereas it is objected, None is mediator for himselfe; Againe, None is intercessor with himselfe: The answere is easie, These thinges are true in one respect, & where the person is simple. But here a difference must be put betwene the Godhead sending, & the Sonne which was fent. The sonne in that he was sent, is a priest: Therfore both a mediator, and an intercessor. Therefore the person sent is the mediatrix with the Godhead sending. Hereunto agree the testimonies of y Fathers. Chryfostome faith, Neither could man alone be mediator, because it was for the mediator to talke with God. Cyril: And Christ is be Mediator of God and man: Because in that one God and man are conjoyned. Ambrose, That he might be the mediator of God and man, Christ 10fus was God and man; because in God he was man, anche your anche to the homeout; but

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Thirdlie, it is to be knowen, that through : When the intercession of Christ, we have the accesse Chrib is an vnto the Father, when we abide in grace tho- intercessom rough faith. For in vaine do they pretend the for vs. intercession of Christe; and in vaine doe they vaunt of the talke with God, who are destitute of faith. For it is necessarie, that they be members of Christ, which wil cal vpon God aright. Therefore faith Paul, Beeing instified by faith, we have peace towarde God, through our Lorde Iesus Christ. By whom also we have accesse shrough faith unto this grace, wheren we stand.

Fourthlie, it is to be noted, that the praiers 4. When of Saintes, are therfore acceptable in the fight God does to of God, because they depend upon the inter- accept the cession of Christ the highe Priest. For when the faithful. we make intercession for others, we praie not trusting in our owne merites, or price which we have paide for redemption; but in the merite of Christ his righteousnes, and in the ranlome which he hath. Therefore faith Christe, 10hn.15,16. What soener ye shal aske the Father in my Name, that is depending vpon my merite, and intercelnon, he will give it you. Hitherto pertaineth that compellation in the Lordes praier, O our Math. 6,9. Forher. For as the name of a Father putteth vs in minde of Christ, in whom through faith we are the sonnes of God, and he is our father: So

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CHAP.37. The first part VER.3. CHAI the pronoune Our doth admonish vs of faith. werelt that through confidence in the sonne, wee Jefus C should cal voon the father, not trusting in awhen v nie worthines, or merites of our owne. For graceto which cause the Apostle saith: Let vs approch call from Heb. 7, 25. vnto God through him. For he ever liveth, to make lellethe intercession for vs . As often therefore as wee thou box would praie, let vs confider the cause which bewho we faie Our Father, that we maie both thopouredt roughlie be perfuaded, that for his fonnes fake paftor;& we please God; and without al doubting also their ma beleeue, that for the intercession of the sonne, finners: whose members we be through faith, we are out of v heard. Wherefore their which bring not this ger of fin faith, do but waste winde when they praie. For faith, whi theie haue none accesse vnto y father. Let such we have then looke what they do, who contrarie to the thie felf in word of God, do depend vpon other patrons. loneitis Fiftlie, for somuch as the sonne of God is 4.We are to Yaproch make none the perpetual priest, which maketh intercestihins. Butt faue Christe on for the Church, when soeuer it doth amisse: our mediator fitable, w we maie not flie vnto other patrons, but vnto onelie. true reper Christ alone as the onelie patron, and molt absolution trustie anchor of safetie. Therfore the Apostle teltimoni Iohn doth saie, If anie man sinne, we have an adheaue, by 1. John 2,1. nocate with the father, lesus Christ the inst. And to faith 2. he is the reconciliation for our sinnes. But then do Palbe loof we rightlie approch vnto this Aduocate for which is Properties the attainment of the remission of sinnes, .. he Guipel, of a linelie we are forie for our wickednes comitted; when faish. quireth a

of the 84. Pfalme. VER. 30 CHAP.37. monish vsoffi in the former we rest our selues with a faith vnfained vpon er, not trustinging Iesus Christ the propitiator, and intercessor; when we purpose afterward through God his of our owne. Fr grace to leade à pure life; and finalie, when we e faith : Let or como cast from our heartes à purpose to sinne. Vn-Against and be ever liveth, town lesse these be joined-together, in vaine doest fession and often therefore and thou boast y Christ is thie patron. Somethere absolution. ofider the cause who be who think theie be pure, if once theie haue at we maie both the poured their sinnes into the bosome of some hat for his fonnes file pastor; & some pastors too do thinke, that by thousal doubting all their magical absolutions, their can viburden reession of the some sinners: but both sortes doe most filthilie erre brough faith, we a out of v waie. For, both Christ alone is v purwhich bring not the ger of fins, in who if thou repose not a livelie when they praich faith, which hath those foure coditions which rnto y father. Let luc we have recited, in vaine dost thou vnburden who contrarie to n thie self in the bosome of y priest: & Christ avoon other patron lone it is y absolueth from sins, vnto whom if the fonne of God y aproch not through faith, y shalt die in thy ch maketh interce lins. But the absolution of a priest is then pro- True abso-Gener it dothamile fitable, when the confession is tempered with lution what. true repentance & turning from fin. And this Of this point her patrons, but im absolution of the priest is nothing else, than à somewhat e patron, and mo testimonie of the absolution which is given in ken aboue Therfore the Apollo finne, we have and heaue, by our hie priest Iesus Christ. And ther-chap.17. Christ the inft. for faith v Lord, What soener you loofe on earth, Mat 18,18, shalbe loosed in heaven. So that the absolution ur sinnes. But then this Aduocates which is pronounced by the minister of the Goipel, dependeth vpon his faith which refion of finnes, quireth absolution, not of the merite either of nes comitted conCHAP.38. The first pare

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fon which the refute them in this place.

bominable.

And thus much of y three parts of Christ his priest-hoode, to wit, of doctrine; of sacrifice; and of intercession. The other pointe contained in the definition of the priesthoode touching the preservation of the church, the remission of sins, the gift of the holie Ghoste, and everlasting life, be rather most pleasant fruites, than partes of Christ his Priesthoode.

CHAP. 38.

1. Of the conenant which Christ our hie Priest hath entred into; 2. The special pointes to bee considered therein; 3. Of the olde and newe conenant, or Testament, wherein there doe differ; 4. The difference betweene the newe Testament, and the Gospel; 5.

Whether with the olde Testament, the tenne commandements
be abrogated

Forfomuch as everie priest, as y Epistle to y
Hebrues doth testific is a surette of some co-

CHAP.36. of the 84.P salme. ouncing any war uenant (for it is behoueful, that some certaine would craueacui couenant be set according to which the mee other advocately diator betweene the parties at controuersie this madnes is alto maie determine, that sure peace and friendwhere we dealt in ship maie be established betweene God and not with moe work men,) Chritt our Priest hath à certaine couenant. For as the Leuitical priest had his priesty three parts of Chi hood, and a certaine couenant annexed to the it, of doctrine, office priesthood: So Christ our Priest, to whome 1. The other pom the Leuitical priestes with their facrifice and tion of the priellhou couenant gaue place, hath his priesthood, and on of the church, t certaine couenants annexed to the prieshod. ft of the holie Ghole For the priesthood being changed (as the Epistle Heb.7,12. rather most pleafa vnto the Hebrues doth saie) of necessitie there must be a change of the law. Againe, for this cause Heb. 9,19. hrifthis Priethod is he the mediator of the newe Testament, that through death, which was for the redemption of Christ our bie Prin the transgressions that were in the former Testament, they which were called might recease the e Gecial pointes to h promise of eternal inheritance. For where a Testathe olde and newe con 16. ment is, there must be the death of him that made erein their doe differ the Testament . For the Testament is confirmed, stweene the new 17. when men are dead: for it is yet of no force, as long the Gospel; s. as he that made it is aline. Wherefore neither was he olde Te-18. the first ordained without bloud. For when Moles e tenne had, oken enerie precept to the people according to nents she lawe; he tooke the blond of calues and of goats, 19. with water and purple wool, and by sope, and sprinkled both the booke, and althe fople, Saieng, This is eft, as y Epiffle she bloud of the Testament, which God hath apa furetie of force pointed

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pointed unto you. And although by these words of the Apostle it is euident, that as the former, The old co - that is, the olde Testament, is a couenant anmende what; nexed to the priesthood of Aaron, confirmed by the bloud of brutish creatures, whereby GOD did binde himselfe to the Iewes for to give them the lande of Canaan to their poflession, if so be for their partes their observed the condition, which was the fulfilling of the The new co- lawe; fo the newe Testament should be a co-

weams what; uenant annexed to the Priesthood of Christe, confirmed with the bloud of Christ; whereby

God doth binde himselse to forgiue sinnes, and to give a celestial, and everlasting inheriene fathers tance in heaven, but with a condition of faith; whose true and right fruite is perfect obedience toward GOD. And although this coue-

newe coue- nant be ratified onlie to such as be called and doe beleeue : yet, least we should thinke that the Fathers before the incarnation of Christe, were destitute of the grace of the newe coue-

nant, it is good that we make a better, and a more distinct explication of this doctrine so

necessarie to be knowne.

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First therefore and about all we must constantlie belceue, that in al ages euen om the fal of our first parentes, the waie to be saued both was, and is yet one and the fame, to wit, by the Print Christe alone, of whose righteousnesse their be partakers, and be saued,

of the 84. P Calme VER:30 CHAP.38. ued, whosoeuer beleeue in him. So that as touching the purgation of sinne, and attainement of everlasting life, there is but one perpetual covenant or testament of God, whereby God doeth binde himselfe to pardon such as doe flee vnto Christe! And although, if you respect the expresse worde, there is no mention of this couenant concerning remiffion of finnes, before the Lord entered thereinto with Abraham : yet the thinges themselues, which appertaine vito the substance of this couenant, were verie wel knowne to the Fathers before the floud. By the thinges The parter I meane both the promise of the restoring of the cone. of manthrough Christe; and also the faith of name bethis promise. For the promise in GOD, and meene God the faith in man, are the substantial partes, as I maie saic, of this couenant. The couenant betweene G O D and Abraham was this: I wil establish my couenant betweene me Gen, 17,7. thee, and thy seede after thee in their generations, for an enerlasting conenant, to be GOD vnto thee, and thy seede after thee. And somewhat afore in the same Chapter there goeth an oath of GOD, Beholde, I make my conenant with thee, that is, as truelie as I live, I wil esta-I. The mas blish my couenant &c. Here first of al would be considered y mat-ter or founte. or foundation of this couenant, which is y the copromised feed, by whose merit, & intercession nenane.

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there is an attonement made betweene God and men. Wherefore whatfoeuer good thing the Lorde doth promise, it is ratified in the Sonne, who hath reconciled vs and the Father 2. Cor. 5, 19. together. God was in Christ, faith Paule, and reconciled the world to him selfe, not imputing their

sinnes to them, and bath committed to vs the worde of reconciliation. And for this cause

Mai 54,10. this couenant is called by Isaiah, the conenant of

peace.

2. The wonward in mamenans.

Secondlie, we should cal into mind v wonderful loue derful humilitie of God, whereby the divine of God to vs maiestie so debaseth it selfe of meere benigniking shis co- tie and good will to manward, having confideration of our humane frailnesse, that not onlie he doth simplie promise free benediction to miserable and wretched sinners: but alfo bindeth himselfe by couenant; that we may knowe his fatherlie goodwil to vs ward.

2. The perpetuitie of Godhis comenant. Heb.6,13.

Thirdlie, the immutabilitie, and constancie. or perpetuitie of this couenant confirmed by an oath, would be thought-ypon. Whereof the Epistle vnto the Hebrues doth saie: When God made the promise unto Abraham, because he had no greater to sweare by, he sware by him.

14. selfe, saieng, Surelie I wil abundantlie blesse ee, and multiplie thee marueilouslie. He addeth a 17. reason, saieng, So God willing more abundantlie 18. to shewe unto the heires of promise the stable. Se of his counsel, bound him selfe by an oath, that by

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two immutable things, wherein it is unpossible that God should lie, we might have strong consolation, which have our refuge to hold-fast the hope that is

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Fourthlie, we are to weigh, the largenes of 4 The largethe couenant entred-into with Abrahā, name-nes of the colie howe it extendeth vnto the seede of Abraham, and that for euer and euer. But what is Seede of Athat seede of Abraham? Paule both in the 4. brahā what;
and 9.chapters vnto the Romanes, and also in
the 3. vnto the Galathians, defineth the seede
of Abraham to be euen al those, of what nations soeuer, which doe walke in the steppes of
the faith of Abraham, that, al which beleeue
the promise of grace, as Abraham did.

Fiftlie, when it is saide howe this couchants. God bewas entered into with Abraham, and his seede soweth imfor euermore, it is meant that God bestoweth woon his immortalitie to such as are linked to him in confederass. cosederacie. For if by death we should perish, the perpetuitie of the couenant could no way

stande.

Nowe on the other side the faith of Abraham, and of his seede aunswereth to the couenant of God. For, when God bindeth himselse How we doe
to v by couenat to give saluation; he bindeth couenant
vs withall vnto faith, and vnto newe obedi-with God
ence which cannot be separated from faith. for our
ence which cannot be separated from faith. partes.
And therefore God saith to Abraham, Walke Gen. 17.1.
before me, to wit, in faith; and be thou vpright,

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that is, serue me syncerclie, and preferre obe-Gen. 22, 4. dience toward me before al things. This obe-5. &c. dience through his faith Abraham declared, when he was readie most willinglie to facrifice at the commaundement of God, his beloued sonne Isaac, whome he loued aboue al the world. Whereby it maie easilie be gathered, that the endeuouring of the minde, obtaineth the praise of persection before God.

Morcouer, as this eternal couenant of God

The conewith the Church hath for foundation and submant of and confirmed by the bloud of Christ.

Godfulfilled Hance the promised seed: So being shadowed by fundrie types in the old lawe, at the length it was fulfilled by the comming of Christ into the world, and confirmed with the bloud of Christe. For the remembrance and ratisfieng whereof, Baptisme, and the Lordes supper be instituted. For as Baptisme is a couenant of a and the L, good conscience with God depending vpon the bloud of Christ, whereby it is purged from dead workes: So the Lordes supper is a comfulfilled his memoration of the same covenant touching our redemption, established by the bloud of Christ. And therefore it is called the cup of the new Testament, or cup of the couenant. Werfore you maie rightlie define this eternal couenant of God, if you faie, It is a conenant of the tonement betwene Cadand men, wherby both God and men are bound so ether; God for his part pro-

Bapti/me Supper Teales shat God hath conenant. 1.Cor.11,25 The couemant beweene God and man how it is defined.

VIL of the 84. Pfalme. CHAP.38. and preferreok mising, yea by oath, remission of sinnes, and everlathings, Thisoke sting life for the merits of Christe, by whose bloud braham declared this couenant is confirmed: & men for their parts willinglie to face do both accept the promise through faith, and also nt of God, his bedoe not onlie promise, but also shewe due obedience e he loued about through their faith. Which being so, it maic be maie easilie be on asked, whie in the scripture mention is made of a double couenant or testament, namelie an ring of the mude old and a new. For both the Lord by the Propertection before phet Ieremiah doth faie fo; and the auctor also of the Epistle vnto the Hebrues städeth vpnal covenant of Gol on that same groud. Behold, the daies come, faith lere 31, 31, foundation and lib the Lord, that I wil make a new couenant with the So being Chadowe bouse of Israel, and with the house of Indah. Not d lawe, at the length 320 according to the conenant that I made ni h their nming of Christian fathers, when I tooke the by the hande to bring the ed with the bloud out of the lande of Egypt. &c. But this shalbe the brance and ratifica 330 conenat I wil make with the house of Israel: Afthe Lordes Supperb ter those daies, sath the Lord, I wil put my lame in ne is a couchant of their inward parts, and write it in their hearts, and od depending spor mil be their God, & thei shalbe my people. And thei 34. eby it is purged how shal teach no more cuerie man his neighbor, and enerie man his brother, saieng, Knowe the Lord: for rdes Supper is a comcovenant touching theie shal al knowe me from the least of them unto ed by the bloude the greatest of them, saith the Lord: for I wil forcalled the cup of the give their iniquitie, and wil remember their sinnes no more. Here the Prophete in plaine wordes e couenant. maketh mentió of a double couenant, an old, fine this eternal ess a consenant and a newe. So Paul vnto the Galachians faith, y Agar en, wherby bord God for his part preCHAP.38. The first part

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25. Sara the free woman was a figure of the cele26. &c. stial Ierusalem; and he addeth by those two
the two Testaments were signified, One gendering vnto bondage; and the other vnto
freedome. As therefore the olde Testament to

Agar gendering vnto bondage: So the newe Testament is compared to Sara gendering vnto freedome. By which places we doe see

howe there be two Testamentes, and those The old Te- greatlie differing. Of which the old Testamer

was a mutual obligation betweene God and the Israelites; God for his part promising the

land of Canaan; the Israelites for their partes binding them selues to obeie him according

to the lawe of Moses, whereof as the bloud of the lambe where-withal the people was be-

iprinkled, was the external figne: so the final end was, that among that certaine people the

memorie of the promise of grace might be kept vntil the comming of the Messiah, who was to be borne of that people. But the ende

of the newe Testament greatlie differed therefrom, as both we have shewed, and the words

of the Prophet doe most euidentlie declare, of which let vs more deepelie consider.

of the Prophet, we must note that there is a

when it was promised, when it was represen-

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The old Te-Stament What.

Signe of the old couenat.

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zed, and when it is fullie performed. The time Time of the of the couenant promised, continued from the couenas pro first promise concerning the seede of the wo- mised. man, vntil Christe came into the world, and was hanged vpon the croffe, by whose bloud this newe couenant is confirmed, & by whose virtue, as manie as haue beleeued the promise are falued, as were the Patriarches, Prophets. Kings, and manie moe. Neither do the words of the Apostle let this thing, saieng, The Testa- Heb.9,17. ment is of no force, so long as he that made it, is aline. For the testator euen Christ, in Gods heauenlie decree, died euen fince the promise was first made. Hence it is in the Reuelation, The Revel.13, 8. lambe was same from the beginning of the world. And therfore by the virtue of Christ his death and passion, both Adam, and Habel, and Seth, and al beleeuers before Christ did come in the flesh, were falued. The Prophet Ieremiah speaketh not of this time of the Testament promised. The time of the couenant exhibited, was the time when our Saujour Christ died, and fuffered, which time continueth euen vntill the end of the world, into this time we are fallen, who beleeue on the Messiah come, as the Fathers did on the Messiah promised, although as touching the knowledge of the Messiah, à more cleare light hath shined vpon vs an did vpon them . For as the shadowe, and a goodlie image doe differ: So the cleare know-

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knowledge which we have of Christe fince he Thewed himfelfe, doth much differ fro the shadowe of the old people. Notwithstanding, to both peoples it is verie profitable. The time of the Testament fulfilled, shal be after the resurrection of v dead, when everlastinglie we shall eniole v fruit of this wonderful couenant. For we shall behold, not v shadow, nor the image, but the verie thing it felfe, namelie redemptio and faluation through Christe. The Prophet Ieremiah then speaketh of this double time, to wit, of the time when the couenant was exhibited in this life, and shal al in al be fulfilled in the life to come. Nowe let vs see the words of the Prophet: I wil put my lawe, faith he, in their inward partes, and write it in their hearts. What lawe, I befeech you, is this? What manner of writing? This word Lame, in the Hebrue tong, is taken generalic for euerie doctrine. And therefore an apt signification is to be given to euerie place, according vnto the circumstance of the place. Zacharias father of John Baptist therefore doeth helpe vs herein, when he faith Luk. 1, 7 6. of his sonne, And thou, babe, shalt be called the

Prophet of the most High: for thou shalt go before 77. the face of the Lorde, to prepare his maies . To give knowledge of Saluation unto his people, by 38. the remission of their sinnes, through the tender.

mercie of our GOD. The Prophete meaneth out of al doubt the knowledge of faluation,

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of the 84.P falme. VER.3. CHAP.38. e of Christe for and the remission of sinnes through the bloud ch differ froite of Christe. For so he saith: Al shalknowe Notwith Randing me. And that this must be understoode of the ofitable. The time knowledge of Gods heauenlie wil, he plainenal be after the reli lie doeth shewe, in the wordes immediatelie euerlastinglie welle ensuing; For I wil, saith GOD, forgine their nderful couenaut. iniquitie, and wil remember their sinnes no more. adow, nor the inv Thus we knowe what lawe the Prophet meafe, namelie redemo neth in this place. But what manner of wil-Christe, The Propo ting doeth he vnderstand? Surelie this wriof this double time ting is neither an idle nor an hurtful knowne couenant wasen ledge:but it is a knowledge with a livelie faith lal in al be fulfilled in the heart, whereby we be persuaded, and let vs fee the words feele in our mindes that God is merciful to vs, Lame, faith he, min and hath pardoned our finns for the merits of in their hearts. Whi Christ the Priest; and whereby motions of the spirit agreeable to the lawe of God, be raisednis? What manner in the Hebrue ton vp within vs. Of which effect the Apostle calerie doctrine; A leth it the spirit; and so obedience of the lawe is wrought in man. This faith, and this livelie ion is to be given fense in the hearts of the faithful, is the writing nto the circumitate ather of John Bapti of the law by the finger of God, that is, by the holie spirit, at the preaching of the Gospel. For herein, when he his as the tables of stone did signifie the extreme the, shalt be called in hardnes of mans hart, whereof the hart of man for thou fealt gobite not egenerate, is named stonie. So the writing Eze. 36,26. epare his maier of the heart doth signifie an heart softened by unto his people, the power of the holie spirite, at the preathrough the tent ching of the Gospel, that in the same as in a Prophete means newe table, the grace of the Gospel, yea and edge of falgania the

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the lawe it selfe, which ought to be a perpetuall rule for the godlie to leade their life by. maie be engrauen, whereof it is called a fle-Thie heart. And therefore the Lorde by the Ezek36,26 Prophet doth saie, I wil take awaie the stonie heart out of your bodie, and I wil give you an heart

of flesh.

Difference betweene the Gospel.

But here some maie iustlie demaund, whether there be anie difference betweene the she new Te- newe Testament, and the Gospel. For by that Flament and we have spoken, it maie seeme that theie beone and the same thing. Vnto this question we are thus to aunswere: The newe Testament and the Gospel, as touching the substance it felfe, and the subject, are al one: but in a confideration they differ. For substance, and for subject they are one; because both are à preaching of Christ, and howe to attaine eternal life through Christ. But in a consideration they differ. Because the one, which is the Gospel, hath a name from bringing ioiful, and good newes, touching the attainment of everlasting life through Christe: and by the other, that is the Testament, is signified, that God not content with a simple promise, doth binde himfelfe to vs by couenant (an oath comming betweene,) that we maie vnderstand, both the immoueable decree of God, touching the attaining of saluation by Christ; and howe we also for our partes are bound to God by faith. For

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ustlie demaund, nh erence betweenen e Gospel, Forbyth ie seeme that their . Vnto this queller The newe Teltano hing the fubstance al one: but in aco for Substance, and aufe both are a prowe to attaine etem là confiderationth which is the Golos ng ioiful, and good ment of everlating by the other, that that God not con doth binde hine oath comming h erstand, bothing

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For faith is one part of the couenant, to wit, of mans part. For in al couenants, as aboue also hath bene shewed, mutual conditions, and lawes be required. The same is to be saide of the olde Testament, and of Moses lawe.

Furthermore, when the Scripture is dinided into the lawe and the Gospel, it is to be understoode, that the difference is taken from the things subject : and when it is diuided into the old and newe Testament, the differences are taken from certaine circumstances of the things subject. But, when the holie Scripture, which we cal the old and newe Testament, is so caled, it is rather of custome than of any difference of things subject, except you speake by the figure Synecdoche. And therefore Augustine doth saie : Where I saide the authoritie was included within the 44. bookes of the Remast. olde Testament, following the vsual maner of speaking, which the Church hath at this daie, I called is the old Testament. But the Apostle seemeth not to cal anie thing the old Testament, but that which was given in mount Smai. And therefore y same Augustine writing vnto Bonifacius, doth saie, Aug. ad 803 howe they might more truly be called instruments wif. Lib. 3. than estaments, that that might be called the old, and this the new. I wil add also herevnto a question out of Augustine, whose words be these: Hone is it named old, which after 430. yeares was made by Moses; and howe is it called newe, which before

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before so manie yeares was made unto Abraham? The revelations are to be cofidered in these names, and not the institutions. The renealing of the olde Testament was made by Moses: but the renealing of the new was done by Christ, when he manifelied bim (elfe in the flesh, in whom the instrice of God appeared. Againe because the old testament pertaineth unto the old man, from which ma of necessitie is to begin: of the new unto the new man, of which man must passeoner fro oldnes: & therfore in that, earthly promises are contenied, but in this, heanely: CHAP

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Furthermore, seeing the Apostle saith, the old testament is abrogated by the newe; and the olde was given in mount Sinai, where the vogated, or Ten-commandements were published-out, it maie in this place be asked touching the Ten-Heb. 8, 13. commandements, whether they also be taken-Exo. 19,16. awaie, as part of vold testament? Vnto which question I do thus answere: The Ten-comandements, as they be a part of Moses law, do no whit bind vs; but as they containe the eternal pleasure of God, they do & must continue, euc as manie other things in Moses which are natural. But a double vse, according vnto y consideration of double man, is to be respected in the decaloge. For if you respect y time of man before the reuelation of Christe in man, that is before the iustification of man, through & faith of Christ, as man himselfe is called old, who is bound either perfectlie to obeie the law, or to be punished according to our Saujours words

of the 84. Pfalme. VER.30 made unto Ala CHAP.38. Sacred in the few vnto the proude Lawer: If thou wilt enter into Ma. 19.17. he renealing of the life, keepe the commaundements: So the Tendofes: but thereun commandements by a certaine analogie, maie be comprised under the olde testament : wift, when be made For it is a certaine Schoolemaster to bring unto Gal. 2, 24? one the suffice of Gui Christe, as the olde testament, accusing and the old tellaments condemning man, for that he hath not the des which mi of the righteousnesse which the lawe requireth, nto the new man of the where by man is driven to feeke Christe, who is Rom. ro. s. ildnes: & therforentl the end of the lawe for righteousnesse unto enerie temed but in this hum one that beleeueth. In this sense Paul opposeth 2. Cor. 3,13. othe Apostlelish the moral lawe against the newe Testament. 14.000 ated by the newe; But if you have an eie vnto the time of man mount Sinai, where after the reuelation of Christe in man, as man were published-on himselfe is become newe : So the Ten-comked touching the l mandements is a rule how a newe man should her they also betak leade his conversation, and shal never be arestament? Voto w bolished. Whose newe obedience doth please, because y person pleaseth for Christ his sake, were: The Ten-com art of Moles law, do whose perfect obedience to the lawe, is impured to the beleeuing man. Now of that which ey containe the etm hath bene saide, let vs make manifest the diffeto & must continue rences betweene the old and the newe Testain Moles which are ment. The which although they differ not in according vnto you respect of the last end, seeing they both do resin, is to be respette ped the reconciliation, & attonement of man respectivimen with God, as the final end : yet if we doe con-Christe in man, the fider the endes comming betweene, and cirfman, through cumitances, the olde Testament doth goe bee is called old, fore the manifestation of the new; if the mediao obeie the law, tors, the old by the servant Moses, y newe was o our Saujours Wil

CHAP.38. The first part

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administred by Iesus Christe the Sonne; if the maner of the dispensation, the Old was but in a shadowe, the Newe hath the verie image of things. The shadowe and the figure was the deliuerance of Israel from the bondage of Acgypt, Pharao being oppressed; The truth is the deliuerance of the fauthful from the bondage of finne, Satan being overcome. The bringing of Israel into the land of Canaan, and the polfeffing of the same, was the shadowe; y bringing of the spiritual Israel into heaven, and the hereditarie possession thereof, is the truth. The giuing out of the lawe vpon mount Sinai by Moses, was the shadow; The truth is the word which came fro Sion by Christ. The lawe written in the tables of stone, was the shadow; but the lawe of God written by the finger of God in the harts of men, is the truth. The ministerie of death, was & shadowe; but the ministeric of the spirit, and of life, is the truth. To speake in a word, al y Mosaical things, as his gouernment, priesshood, purgations, sacrifices, and the rest, were but shadowes: but Iesus Christ, the eternal Priest with his benefites, is the truth. Or to speake both with Augustine, In the olde Testament there is a hiding of the newe; in then we a manifestation of the olde; Againe, The olde is the beginning, the new is the end: & with Ambrole, It is called a testament, because it is dedicated with blond, the olde in a figure, to wit, by the blond

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Thus much concerning the couenant annexed to the priesshoode of Christe, and of comparison, betweene the olde and the newer Testament; whereof we have spoken the more at large, because both olde, and late writers doe varie in this point: but we hope, we have made it manifest according to the trueth of Gods worde.

CHAP. 39.

of Christ; 2. Of Gods worde, the happinesse of the imbracers, and the punishment of the contemners of the same; 3. Of Faith, and of the righteons-nesthereof; 4. Of the sacraments, how massie these are, and what these signi-

The facrifice of Christ is applied both by the worde, by faith, and by the facrament: but diversite. For by the word, which is written the heart by the holie spirite, it is offered as by the hand of God. By faith, beeing conceaved of the word through the holie spirite, it is receaved as by the hand of man. And by the Sacramentes, as by the scale of God it is a signed

CHAP.39. The first part

plied to Us by the word.

1. How the figned. For he that beleeueth the preaching sacrifice of of the Gospel, wherbie the benefite of Christ christis ap- his sacrifice is offered, by faith, which is a worke not of nature, but of grace in man, he receaueth Christe wholie together with his benefites, which benefites are sealed by the sacramentes, as that holie Apostle Paule doeth teach.

fitie of preaching.

The neces- Wherebie it appeareth how needeful the ministerie of the worde is, as that which is ordained from heaven, to offer this incomparable treasure to vs, this is it which the Lorde

Mar. 16,15. faith, Preach the Gospelto enerie creature; Againe, Teach al nations. This ministerie the Apostles delivered by the handes as it were to posteritie, and from them it is come vnto vs. and shall not be abolished while this worlde shal endure, although Satan with greaterage do persecute such as syncerelie; do soun d-out the Gospel. And therefore it is our partes, if we loue our faluation, to heare, to vnderstand, to love the worde of God, to meditate ther-vpon al our life long, yea and to beleeve the same, and to live thereafter, that at the length we maie come vnto the desired end of happinesse. For David in the begint ng of his Psalmes, sange not in vane, when he fange on this wife : Bleffed is the man who doeth meditate in the lame, that is, in the do-

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of the 84.Psalme. ueth the proc CHAP.39. VER.3 e benefite of O-But wherefore is he bleffed? Because the me- Fruite of by faith, which ditation of the worde worketh two thinges: meditating First, that thou neither listen vnto the counsels of worde of of grace in man. the wicked; nor stand in the wate of sinners; nor sit God. e together with in the seate of the scorneful: Secondlie, that thou Psal. 1,2. s are leaded by the become like a tree planted by the riners of waters, Apostle Paule de that wil bring forth her fruite in due season, vntil thou attaine vnto verie happines it selfe. And Plal2, 120 th how needed by therefore it is added in another Pfalme, Bleffed is, as that which in are althat trust in him. offer this incompa-But on the other side, where this worde of Punishmes it which the Lord the Lord is neither loued, nor hearkened vnto, of the conel to enerie creatme. nor thought-vpon, nor beleeued, nor done, Gods word. This ministeriette man by litle and litle is wrapped in the coune handes as it weren fels of the wicked; carried violentlie into the em it is come thou waie of the finners; and at length blaspheed while this work meth God, and al religion, and becommeth a itan with greaters plaine epicure, so that at length he feareth not rerelie do found-on in his hart to faie, There is no God, although the Pfaliant. refore it is our parts heng toung faie otherwise. And so he proueth Pfd. 53,1. to heare, to yada like a tree planted in moste horrible filthiof God, to mediz nesse, and diuelish mud to bring forth fruite s yea and to below meete for death, & damnation, according asic is written in à certaine Pfalme, Theie be corrup- Pfal. 14, 1. reafter, that att o the defired end ted, and abhominable in their waies. And that de- Pfal,53. 1, din the begin seruedlie. For y contempt of this word, wherbie Christ himselfe doth offer himselfe vnto in vane, who vs, with highlie offend God; yea and bringeth fed is the man vpon the contemners themselves, and vpon that is, in the their posteritie too, blindenes, or a reprobate night. minde.

324 The first part CHA VER. CHAP.39. it is faic minde; al maner wickednes, and filthinesse, is. I doe as Paule in his first Chapter vnto the Romans that Go And in another Chapter teacheth at large. ceaue m the same Apostle doth saie : Because theiereobedien io. cerued not the love of the truth, and therefore God my finn IX. Shalfend them strong delusion, that there should beand fore leeue lies. And the euent in manie nations, For faith where Christ himselfe, and the Apostles haue taine kn preached, doth aunswere to this prophesie of firme co Warres of Paul touching the punishment of such as con-Christh temne the worde of God. Neither be the Turthe Turke are tokens kish warres anie thing els, but verie tokens of taintie th of Godhis teltimon Gods displeasure, for the contempt of his displeasure and vpo worde. And therefore let vs be more circumfor contept ching con of his word, spect by the harmes of other men; and esteeme we greatlie the benefite of God, who hath demerite of sed are the livered to vs his pure worde, wherebie he dowhose sinn eth offer this infinite grace and benefite of the facrifice of his sonne, by whose merite we be whome the deliuered from the power of sinne and death; doth faic. and endued with eternal righteousnesse, and are forgine gogue the gloric. Secondlie, in the application of the facrithe woma 2. Howe the fice of Christ, it is required that euerie one of faith bath Christis ap- yeeres doe beleeve. For as the worde doth offacrifice of tables, that plied to man fer: So faith, which commeth by hearing of ter c. Mai the worde, doth recease Christe wholse with by faith. thousand od (char al his merites, and beleeueth that al finn be forgiuen, for the farifice fake of the Sonne of the debt. I God. And therefore in the Christian Creede ofthetwo it is

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it is saide, I beleeve the forgivenes of sinnes, that is, I doe knowe, and am firmelie persuaded, Euerie man that God, according to his promise, wil re-own faith. ceaue me into fauour because of the sacrifice, & obedience of his Sonne; and wil not impute my sinnes to me anie-more, but vtterlie blot, and forgiue, yea and remember them no more. For faith is not a wavering opinion, but a cer- Faith what; taine knowledge of the free promise; and a firme confidence that sinnes be forgiuen, for Christ his fake. This faith, as touching the certaintie thereof, dependeth both vpon euiden: pongrountestimonies of the Scriptures, vpon parables, ded. and vpon approued examples : but as touching confidence, it resteth onelie vpon the merite of Christ. Paul after Dauid, saith: Blef-Rom. 4,7. sed are their whose iniquities are forginen, and whose sinnes are couered. Blessed is the man to Psa.32, T. whome the Lord imputeth no sinne. And Christ doth saie, Sonne, be of good comforte, thie sinnes Matth. 9,2. are forgiuen thee. And to the ruler of the Syna-Mark 5,36. gogue the Lorde saith: Onelie beleene. And to the woman which had an issue of bloud, Thie Lak 8,48. faith hath made thee whole. Among manie pa- Mat. 18. 21. rables, that is notable, which is in the 18. chapter c. Matthewe, of him which did owe tenne thousand talentes, and having not wherewith to d'Icharge, he was of meere grace forgiuen the debt. Hitherto belonget i also the parable Luk 7, 41. of the two debters; and of the prodigal sonne. Among

The first part CHAP. CHAP.39. eternalli Among examples, the most excellent is of the for Chri Theefe, whose sinnes were forgiuen him, withlie.And out anie merites either going-before, or comrightcou ming-afterward. I omit Dauid, Manasses, Pebefore G ter, Paul, Magdalene, and others. donecel With this faith of the remission of sinnes, 2. Grace. cation, I two thinges are continualie joined, which alpalleoft though their differ from the faith of there-Wholod mission of sinnes: yet can theie be separated nes of wo at no time. And theie are, to speake with the faith and Apostle, Grace, and Gifte; of which I wil speake more distinctlie, that we maie the betthe word ter consider, what a great blessing faith of the Philippia free remission of sinnes is. Grace in this place righteoul nelle of fa is the verie iustification of a beleeuing man; and from the cause is so caled. For Paul in the unto me, 18. 5. Chapter vnto the Romanes doeth faie fo, Take, Tea. for the exc where he compareth sinne and grace together. The judgement came of one offence vnto condem-Lord, for w nation: but the grace of manie offences vnto sustidoe indge t Christ, and fication. And, As by the offence of one, the faule came on al men to condemnation: So by the instifiung mine eng of one, the benefite abounded toward al men, but that m to the instification of life. So that with faith of y What I pr remission of sinnes, grace, wherebie we are iu-Paule her stified, and accepted before God, is joined: al together : which are comprehended in the definition of lie, the w Instification instification. Which is defined to be, An abof the law Colution of him from sinne that beleeveth in wift, ofnidn, as an imputation of righteousnes, & a receiving unto 10 fulfil t

of the 84. Pfalme. CHAP.39. excellentison eternal life, freelie for Christhis sake. When I saie, orgiuen him, who for Christ, I include the merites of Christ onng-before, or con lie. And although the imputatio of Christ his auid, Manafesh righteousnes, be the forme of our instification thers, before God: yet because these three benefites remission of fine do necessarilie con cur together in our iustifite loined, which cation, I have included them within the comthe faith of them passe of the definition. n there be legan Whosoeuer do either follow the righteous-Against the nes of workes; or compound righteousnesse of righteousto speake with the faith and workes together, theie doe peruert worker. fte; of which I i the word of God. For Paul writing vnto the nat we made thele bleffing faith of the Philippians doth on this wife distinguish the righteousnesse of workes from the righteous-Grace in this pla nesse of faith. The thinges that were vantage Phil3,7. of a beleeving nu unto me, the same I counted losse for Christe his led. For Paulint nanes doeth fair sake. Yea, doubtlesse, I thinke all thinges but losse 9: for the excellent knowledge sake of Christ Ie sus my e and grace togette Lord, for whome I have counted al thinges losse, & offence unto conke doe judge them to be dongue, that I might winne ie offences unio mile Christ, and might be found in him, that is, not ha-Fence of one, the fa uing mine owne righteousnes, which is of the Law, tion: So by the inth but that which is through the faith of Christe. maed toward al no What I praie could be more plainelie saide? that with faith Paule here compareth two righteousnesses wherebie we are a together: one hee faieth is manns proper-God, is ioin lie, the which hee calleth the righteousnesse in the definition of the lawe, it is in deede the righteousnesse ined to be, edit ofnian, as farre-fortha nan doth endeuour t beleeneth in to fulfil the fame, although he can neuer & areceising s X4

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perfectlie fulfill the same; and it is also the righteoufnes of the lawe, because it is required of the lawe: the other he faith is of God, and is obteined by faith; it is of God, because God of meere grace impuseth it, and giueth it to man; and it is also through faith, for that it is obter-Rom. 10,4. ned by faith, wherbie Christ is thought to be the end of the lawe for righteousnes unto enerie one that beleeueth. Which two righteousnesses he maketh fo contrarie, that together theie can not stand. For he which by the workes of the law seeketh the righteousnesse, wherbie he maie stande boldlie in the presence of God. is voide of the righteousnesse of faith: and contrariwite who so dependeth vpo the righteousnesse of faith, doth not thinke at al that hee is instified by the lawe. And although there is but one righteoufnes, which consisteth in the perfect obedience of the law: ver in respect of the divers manner of justincation, it is faide to be two folde. For he that dischargeth, and by his workes fulfilleth the lawe, which thing Christ onelie hath done, is iustified after one forte: and he, which of himselfe sulfilleth not the lawe, but beleeueth on Christe, who hath fulfilled the me, that the obedience of the lawe done by Christ

> mie bee imputed vnto him for righteoufneffe, that so he maie have what the lawere-

> quireth, even the rightcousnesse of the lawe,

of the 84.P salme. VER.3 CHAP.39. and it is also yea and with righteousnesse life, is instified cause it is requi after another. So that in the manner of obteiich is of Godine ning the righteousnes of the lawe, the diffeod, because Gode rence is. For he that doeth the lawe, obteineth nd giveth it town righteousnes one waie; and he that beleeueth, , for that it is obn another. And y no mortal man can obtaine the of is thought to be la same by doing, but onelie by beleeuing, Paul DE DES THEO ENERGY Theweth at large, especiallie in his Epistles vno righteoulnelle to the Romanes, Gal. & Ephelians, that maruel it is howe men can be so frowarde, as to resist t together their the manifest trueth of God. What can bee w the worker of saide more plainelie? Wee conclude, that à man Rom.3, 28. inelle, whether is instified by fauch without the workes of the law, he prefence of G To wit done of our partes? What more euifnelle offaith: a dentlie? If righteousnes bee by the lam, then Christ Gal. 2,21. ndeth vpo the no died without à cause. What more distinctlie? oth not thinke a Not of workes, but through faith, it is the gift of Ephes. 2, 8. he lawe, And God, least anie man should boast himselfe. ghteoufnes, wh nalie what more absolutelie? Christ is the ende Rom. 10,4. bedience of their of the lawe for righteousnesse unto euerie one that rs manner of in beleeveth, that is, Christ hath so fulfilled the folde. For her lawe, that euerie one which beleeueth, is righorkes fulfilled teous through his obedience. Againe, The Rom. 1.16. onelie hathdoo Goffel is the power of God unto Saluation to enery nd he, which of one that beleeneth, for the inst shal line by faith. In we, but belen this most manifest trueth, rest wee our selues, fulfilled the &leaue we their fubtilties to Sophisters, wherwe done by (in they both miserablie intangle themselues, im for right and curssedlie seduce others, that committe what the la themselves to such schoole-masters. freste of the XS They

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They which compounde righteousnelle of faith and workes together, as of the partes and workes thereof, are better liked of the vnlearned, efpecialie of politike men ignorant of the gofpel. But the error of these even by one place of Paul, as it were by à thunder-bolt fro hea-

Rom. 10, 3. uen, wee maie ouerthrowe. They being ignorant, faith hee, of the righteousnes of God, (that is of the righteousnes of faith,) and going about so stablish their owne righteousnes, have not submitted themselves to the right eousnes of God, that is, they are not capable of the righteousnes of faith, who withall feeke righteousnes from the lawe. For Christ is the end, that is the fulfilling and perfection of the law for righteousnes unto enerie one that beleeneth.

Faith then alone excludeth all merite, and al workes of man from the causes of our iustification before God; and dependeth vppon Christalone, who impute th the obedience of the law to the beleeuing man, y he maie haue that which the lawe requireth, to wit, righteoufnes; which thing this argument also of Paul in the 3. chap. vnto the Galathians, docth euidentlie confirme in these wordes : And, that 12. no man is instified by the law in the sight of God it is evident: for the iust shal line by faith. And the law is not of faith; but the man that shal doe those The ergn-things, Shalline in them.

Gal. 2, 11.

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their side against vs, the Apostle Iames, varie wents of the not from their olde wont. For neglecting the the most constant agreement of the whole dostrine of scripture, and of al the sain ces, of Moses, the instification. prophetes, of Christe, and of the Apostles, they wrest à doubtful saying verie subtiltie against vs. The sense whereof would they seeke The serve at the occasion, and end whie it was written, sense of s. they shoulde finde that lames disputeth not lames tousof our iustification before God, but of the de-thing claration of our iustification before men, and that against hypocrits, who by their false, and dead faith, or shadow of faith, did thinke thefelues righteous; and yet in the meane while defiled themselues with al manner sinnes, and wickednes. The, feeing that the word Faith is not taken in y sense of the Apostles Paul, and Iames, they do oppose theselues against y spirit of god, who out of their faying do feek cotrarieties. They alledge also other places, such as concerne rewarding of good works; rendering to euerie man according to his deeds; the blessednes promised to the poore in spirit, to the meeke, to peace-makers, to fuch as endure persecution &c. But al those, and the like sayings are not contrarie to our judgement, if any wil rightlie distinguish betwene y causes, and effectes of sultification, & the qualities of the initified. For it is one thing to speake of the reward of obedience, and of the qualities of those who are alreadic iustified through faith;

CHAP.39. The first part

faith; and another thing of the causes of the matter, that is of instification. Againe it is one thing, to vse the wordes of Bernarde, to speake of the causes of government, another of the waie to the kingdome. Also it is one thing to speake of the essential principles of a thing, another of the principles of knowledge. But they obiect against vs, as a strong buclar, the saying

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Mat. 19,17. of Christ, If thou wilt enter into life, keepe the commaundementes, That is, fulfill the lawe. I aunswere: Christ shewed a most readie waie vnto life, euen the keeping of the commaundementes, or fulfilling of the lawe. But for that the fault is in vs, that wee cannot fulfill

Rom. 10, 4. the lawe, Christ is become the ende of the lawe for righteousnes vnto enerie one that beleeueth.

And this is it which the same Paul saith in Rom. 3,31. another place, Through faith wee establish the

another place, Through faith wee establish the lawe, euen because through beleefe wee obtaine that which the lawe requireth, namelie

righteousnes.

The gift which we saide is conjoined with the faith of remission of sinnes, is the giving of the holie Ghost, whereby the man justified onelie by faith, is regenerated, or sanctified, that is, is mortified, & quickened, and ecommeth a newe man, purposing thenceforwarde, as much as in him is, to order his life according to the rule of Gods worde. So that this gift, is the cause and beginning

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Gifte.

333 f the causes of h of the 84.P salme. VER.3. CHAP.39. on. Againeition of a newe life, and obedience. For wee are Ink 1.74. Bernardenohu not iustified freelie by faith, to the ende wee , another of these shoulde hence-forth live to sinne, but that deone thing to fpal livered from sinne, wee shoulde serve God, of a thing, and in righteousnes, and holines, all the daies of our life. For Zacharias in his fonge maketh this edge. Butthero to bee the ende of the knowledge of saluatig budar, the fam on concerning the remission of sinns, through ter into life, keepeth the tender mercie of our God. is, fulfill the lane This ende of instification Paule setteth in a most readie was the 6. vnto the Romanes, where by most eg of the comman uident argumentes he sheweth that sanctificathe lawe. Butfi tion is joined with justification. at wee cannot fulfil And thus much briefelie touching y grace the ende of the lan of instification, and of the gifte of sanctificaone that beleent tion, the which are linked with the faith of re-Same Paul Saith mission of sinnes: and can no more be seuered aith wee establishin from the same, than maie heate from fire, or th beleefe wee of the beame from the funne. Whereby it is apparent that the Papistes offer vs great iniurie requireth, namely in faying, that we do abolish good works, and loase y bridles to men, because we saie that by is conjoined with faith alone wee are iustified. For they marke mes, is the ginn not howe wee doe put a difference betweene by the manight the proper benefite of Christ, and our duetie erated, or fanch which is joined with faith. But of justificatiuickened, and on, God willing, wee will speake more at arpoling thence lar ein the exposition of the last verse of this is, to order Pfalme, the fundrie forts of testimonies which of Gods word are commonlie handled in this controuerfie, and beginning being

CHAP.39. The first part

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3. How by she facraments we of Christ to our seines.

The thirde place in the application of Christ wee ascribed to the sacramentse, which not onelie do offer the merites of Christ, the maie applie priest, as the word doeth: but also as seales doe she sacrifice affure the vnto vs, if so be the merits of Christ be reteined fast in the harts through faith. For as without faith the word doth not applie the merites of Christ: so without faith (I speake of the elder forte) the facramentes doe no good. The facraments which Christ hath comended to his Church be two, to wit, Baptisine, & the Lords supper: wherof baptisme is a sacrament of the entrance into Christianitie, & therefore is but once take, as Christ died but once for vs. For as baptisme is an effectuall token of the

Two, or no moe facraments. Baptisme whie but

once minifired toma, death, burial, and refurrection of Christifo is it & what is signifieth.

reth-into with the baptized, touching y purging of finnes, and our reconciliation through Christ; so is it also a signe of repentance, and of the crosse, and a testimonie of the resurrection to come. And the Lord his supper is a facrament of

a facrament of the couenant, which God ente-

The L. Sup. fignificati; whie often r eceaued.

per what it the confirmation and confernation of Christianitie; yea and a remembrance of the couchant established through the blood of Christ. Furthermore it is the meate whereby we are Ciritualie nourished in the bodie of Christ, & therefore often it ought to be receased. The

fumme

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fumme of al is this, that the facrament of the newe testament is both an externall signe of the couenant concerning our free iustification before God through the facrifice of Christ; and also a tellifying, and confirmation of the faith, & righteousnes of Gods people to him warde.

CHAP. 40.

Of the perpetual vse of the sacrifice of Christ both in the conscience; in the whole course of our life; and at the houre of death.

A ND although the vse of the factifice of Christ, is well nigh seene in the application: yet the efficacie and power thereof is more apparent, when the knowledge is reduced vnto practise as it were. This practise hath place in the conscience of euerie man; in the whole course of life; & at the agonie of death.

The conscience of each man is stricken fore The consciwith a deadlie wounde, vntil it bee healed by ence healed the application of physike, with Christ alone by the fathe Physicion doeth minister by his worde & christ. spirit In which respect he calleth himselfe the Physition of soules. So y when the conscience isftr ken with § remebrance of finne, it must be healed by the faith of Christ his facrifice: which

Mar. 3, 87.

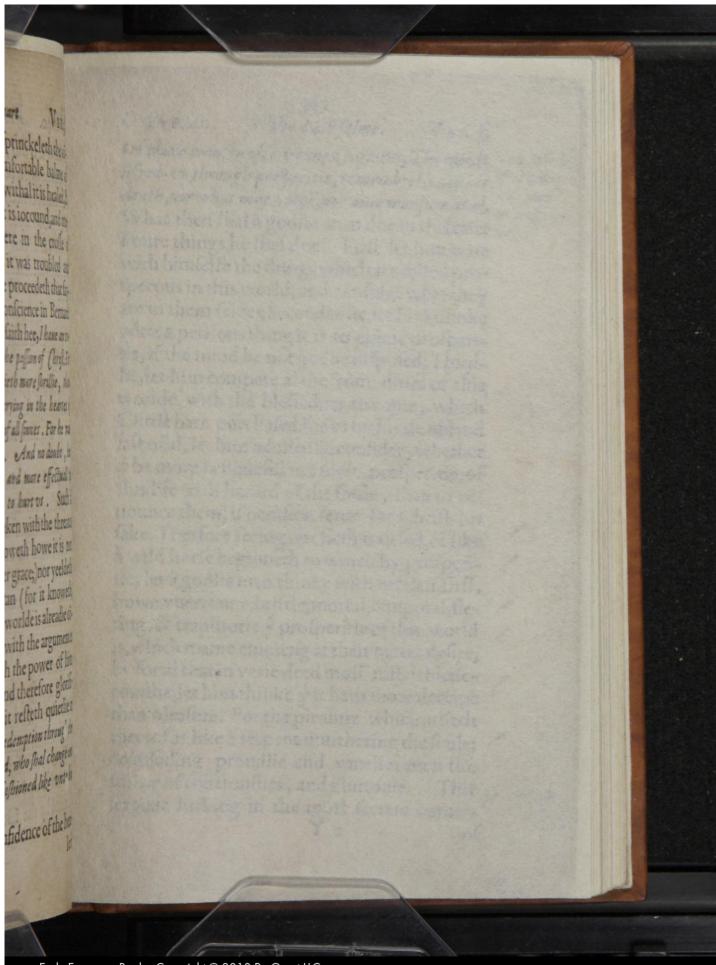
CHAP.40. The first pare

which if it be liuelie, it besprinckeleth the coscience with the most comfortable balme of the holie spirite, wherewithalit is healed, & made quiet, so that now it is iocound, and merie, and reioiceth as it were in the crosse of Christ, whereas before it was troubled and greatlie vexed. Whence proceedeth that faying of the triumphing conscience in Bernard: Of the remission of sinnes, faith hee, I have an vndoubted argument, even the passion of Christ. For the voice of his bloode crieth more shrillie, than did the bloode of Habel, crying in the heartes of the elect, the forguenesse of all sinnes. For he was betraied for our offences. And no doubt, his death is of more power, and more effectuall to helpe vs, than our sinnes to hurt vs . Such a conscience is neither broken with the threates of the lawe, (for it knoweth howe it is not vnder the law, but vnder grace;)nor yeeldeth to the suggestions of faran (for it knoweth, howe the Prince of this worlde is alreadie codemned;) nor is moved with the argumentes of reason (for it knoweth the power of him which hath promised, and therefore glorifi-Phil3,20. eth him.) To conclude it resteth quietlie in Christ, looking for à ful redemption throng' the comming of the Sonne of God, who shal change our vile bodie, that it maie be fashioned like untr his

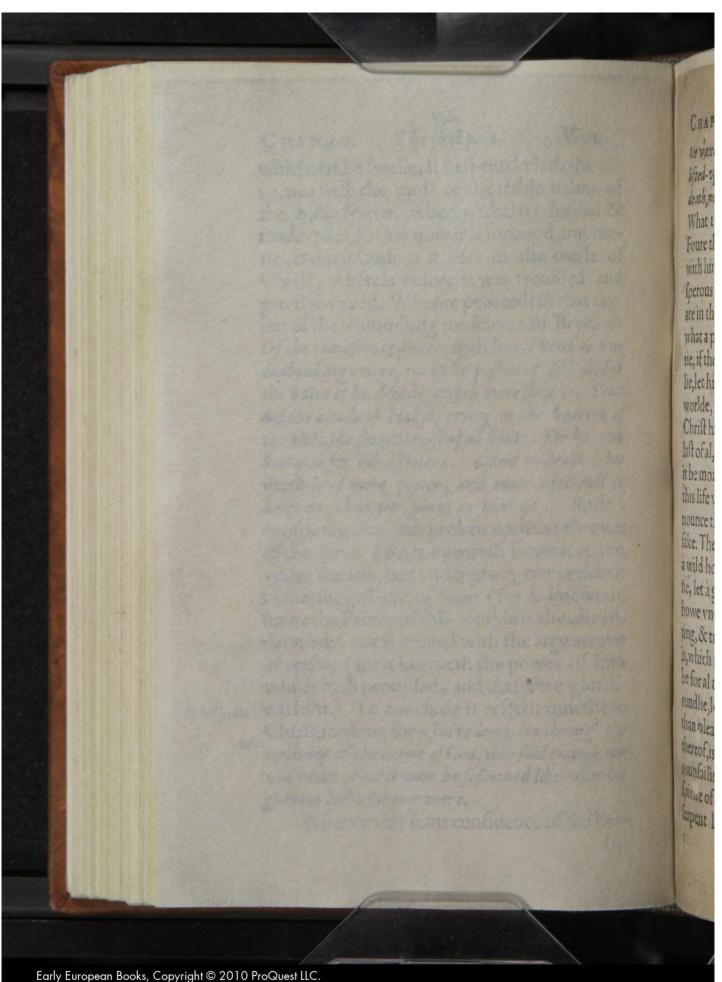
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Early European Books, Copyright © 2010 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 839 8° CHAP.40. of the 84.Pfalme. VER.3.

tie waxe manton often-times; Againe, The minde The minde lifted-up through prosperitie, remembreth neither of a godine death, nor what may happe, nor anie measure at als in prosperi-What then shala godlie man doe in this case? iie. Foure things he shal doe. First let him waie with himselfe the things which are called prosperous in this world; and consider what they are in them selves; Secondarilie, let him thinke what a perilous thing it is to enioie prosperitie, if the mind be not godlie disposed; Thirdlie, let him compare al the comodities of this worlde, with the bleffednes to come, which Christ hath purchased for vs by his death; and last of al, let him aduisedlie consider, whether it be more behoueful to enioie prosperitie of this life with hazard of the foule, than to renounce them, if occasion serue, for Christ his sake. Therfore seeing our flesh is ticled, & like a wild horse beginneth to winch by prosperitie, let a godlie man thinke with himfelf, first, howe vncertaine, brittle, mortal, temporal, fleting, & transitorie y prosperitie of this world is, which manie enjoieng at their hartes defire, be for al that in verie deed most miserable:secondlie, let him thinke y it hath more deceipt than oleasure. For the pleasure which ariseth thereof, is like a ferpent murthering the foule; counfailing proudlie and vanelie; even the spirice of couetousnes, and gluttonie. This serpent lurking in the most secrete corners

340 The first part CHAP.40.

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VER. 38

of the minde, seeketh not but euen destruction. Whereby it is apparent that prosperitie doeth more hurt the minde, than doeth aduersitie the bodie. Thirdlie, let a godlie man thinke with himselfe that so great ods there is betweene the felicitie which Christe hath purchased for his beloued, and the prosperitie of this world; as is betweene a minute of an houre, and eternitie, betweene death and life, betweene miserie and happines. For as the prosperitie of this life, dependeth vpo a reed: fo the happines promised in Christ is vpholden by the everlasting trueth of God, that it is vnpossible that they shoulde bee deceived of their hope, which continue in the feare of God vnto their liues ende. Fourthlie, of these things let a godlie mā gather, how it is a much better, and bleffed thing to renounce worldlie goods, as far as godlie & christianitie they stand not according to Gods word, that for the to bring the soule into y danger of damnation. To conclude that wee bee neither puffed-vp, nor carried-quite from God by prosperitie, there is no fuch thing, as to call into minde the humiliation of the sonne of God vppon the crosse, who therefore was humbled that he might exalt vs, if so be we do humble our selves vnder the mightie hand of God, and are . Peny, 6. not ashamed of the crosse of Christ. For woofo-

euer exalteth himselfe, shalbe brought lowe, and bee

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of the 84. Pfalme. VEL VER.3. CHAP. 40. be that humbleth himself, shalbe exalted. We are Luk 14, 11. at even defina therefore to take special heede, least our flesh t that profoeme , than doeth at through prosperous successe of things, do deceaue and kil vs being taken with a certaine let a godlie ma baite. For that serpent which beguiled Euah to great ods there of his subtiltie, snatcheth euerie occasion to hich Christe hat withdrawe vs from Christ, and setteth vppon and the prosperthe principal part of man, to destroie it with 1.Cor. 1, 26. eene a minute of an prosperitie. And therefore faith Paul, Brethren eene death and life you see your calling, howe that not manie wise men pines. For asth after the fleshe, not manie mightie, not manie nopendeth vpoared ble are called. For to the destruction of man fain Christis vphol than abuseth these three things, namelie wiseeth of God, than dome, power, and nobilitie, (of which sprinonlde bee deceiun geth both the pleasure of the bodie, and the inue in the feare of pride of minde,) which if the foolish once get, Fourthlie, of thek they think themselves happie and blissed me. her how it is a much So then against this tentation oppose y crosse to renounce world of Christ, without which al wisedome is but & christianitiethe meere foolishnesse; all might is but weakeods word, tha for the nesse; all nobilitie is but ignominie; and all anger of damnation pleasure is but the food of death. For al these neither puffed-n mixed with too much bitternes, have an ende God by prospense with this life. If therefore thou wouldest haue true wisedom, true might, true nobilitie, col.2,3. to call into miss nne of God vppor true pleasure and glorie, seeke them in Christ e was humbl alone, & thou shalt find, in whom are hid al the we do humbico reasures of celestial restes. and of God, and an To conclude, at the point of death, the fight of the prieste Christ with his sacrifice of Christ, For e brought loves taketh

The first part CHAP.40. VER.3. taketh awaie all feare of death; and maketh à mã no more to dread death than a sweet sleep. Whereofit is that a godlie man desireth death euen as à passage out of these miseries vnto euerlasting life. Then shal he find the faying of John. 8,52. Christ to be true, If à man keepe my worde, hee shalneuer tast death. Hence proceedeth y willingnes in manie of the Martyrs, who had in minde Christ not onelie that died, but also v did rife againe, by whose powerwe shal be raifed vnto immortalitie; and our foules in the meane space, euen vntil the daie of the laste judgement shal possesse the ioies of heaven with the chaft spirits, and then joined to their bodies shal enioie the fight of God, & immortal glorie for euer and euer. And therefore it is not without iust cause, said both in the Reue-Reue, 14,13 latio; Bleffed are the dead which die in the Lord; Pfa.116,15 and also by Dauid, Precious in the fight of the Lord is the death of his fairits. Thus hitherto we have fpoke concerning the propitiatorie facrifice of Christians, & of fuch things as do feeme to make for the plane declaration of the same: nowe wee are brieflie to speake of the other facrifice of Christians, which they cal Euchanstical. of wrath

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1. Of the Priestes of the newe Testament, howe they be consecrated; 2. the conenant betweene God and them; 3. The excellencie of the Priesthood; 4. What is Eucharistical sacrifice; 5. Whie so called; 6. The kindes thereof; 7. Minifters of the Gospel, whie and howe Priestes.

THE Apostle Peter applied to such as doe convert both from the Iewes and the Gentiles, the promise of the Lorde which is in the 19. of Exodus, to this purpose: If yee wil heare my voice in deede, and keepe my covenant, then yee shal bee my chiefe treasure, above al people, though al the earth bee mine. Tee shalbe also vn-9 to mee à kingdome of Priestes, and an holie nation, à peculiar people, that yee maie shew-forth the vertues of him that hath caledyon out of darknes into his marvelous light. Out of these words, to omit other places, it is manifest, that all Christians bee Priestes to offer sacrifices of thankesgiving and praise vnto God.

Firste therefore it is to bee noted, that as Ephes. 2,3. by nature wee bee sinners, and the children of wrath: So by our owne strength, worthinesse, and merites wee can chalenge nothing at Gods hande. And therefore,

Y 4 manoonigual a

CHAP CHAP.41. The first part VER. 3 Ofthis as by that onelie facrifice of Christ, wee bee is faid, I reconciled: so of his goodnes wee enter into nes, and the order of priestes, and are consecrated to annoint him for to dedicate our felues, and al ours vnto as Leuiti the glorie of God. and imi How Chri- This our inauguration into y priesthood, be-It is God cause it is merlie spiritual & internal, is wroght flians are made priests. by a secrete maner, how it maie be declared, afbath ann bath gine ter à sort by coparing the truth vnto yshadow. Of this o As then they which were to be made priestes out of the tribe of Leui, did first of al washe teth vs, v Kinges, al their bodies with water; secondlie, put vppon them the garmentes appointed of God; thirdof this sp lie did annoint their heades; and fourthlie fil-Fora led their hands: so they which shal be priestes the Prief in the newe Testament be spiritual ordained. is to thin For first the high priest eue Christ, doch wash wherebie Ephef. 5,26: them both with water and bloode; Hee cleanlightenet feth vs, faith Paul, by the washing of water through on fire; the mord, (to wit, of God instituting, & ordaistand wh ning baptisme:) & Joh in the Revelatio faith, heart zea Revel 1,5. He bath loved vs, and washed vs from our sinnes this com 6. in his bloode, and made vs kinges and Priestes vnconceaue to God euen bis father. Secondlie, the same bee rauil Christadorneth vs with spiritual garmentes, great mer much whiter and cleaner than those Leuitiofdarker Rom 6,3. cal garmentes. For fo Paul faith: Alyee that al, meie f are baptized into Christe, have pus-on Christe. them-fel And having him vpon vs , wee feeme wate, or n that is righteous and holy in the fight of God.

VIII of the 84.P salme. VER.30 CHAP. 41. Christ, week Of this apparel the Psalme meaneth, where it s wee enter in is said, Let thie priests be clothed with righteous- Psal.132,9. e consecrated to nes, and let thie saintes resoice. Thirdlie theie are s, and all ours vin annointed not with material, & fleeting oyle, as Leuitical priests, but with inward, spiritual y priesthood h and immortal. Whereof Paul speaketh, faieng, 2. Cor. 1, 21 internal is wroom It is God who establisheth us with you in Christ. egaie be declared hath annointed us. Who hath also sealed us, and uch vinto vihadon bath given the earnest of the spirite in our heartes. o be made priefe Of this ointment wherewith Christe annoind first of al wale teth vs, we be called Christians, and Priests. & ondlie, put yppa Kinges, and Prophets. Marueilous is the force ated of God:thin of this spiritual vnction. and fourthlief For as the nature of the oile, wherewithal the Priestes of the olde Lawe were annointed, ich Chal be priest is to shine and to burne: so the holie Spirite, oiritual ordaine Christ, doth wall wherebie we are annointed for Priestes, both lighteneth our mindes, and setteth our heartes bloode: Hee clinon fire; that both the minde maie vnder-Bing of water through stand what is good, and behooveful, and the Amuing, & ordin heart zealoussie couet after the same. the Revelatio faith this commeth to passe, when through faith tos from our fami conceaued by the preaching of the worde, we ges and Prufesta bee rauished wholie with admiration of the condlie, the fam. great mercie of God, who hath called vs out iritual garmento, of darkenes into his marueilous light. Last of 1. Pet.2,9. nan those Lenn al, their fil their handes, that is, their shewe faith: Alpana them-selues readie to offer vnto the Lorde. ane put on Chris or nowe they are no more their owne vee feeme men, the fight of Go

346 CHAP. 41. The first part

men, but consecrated to God theie surcesse to liue, and their dedicate all the actions of their

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And being thus ordained, we have a certaine The couecouenant also concluded betweene God and mant besweene God vs: what that is I wil shew out of the words of and Christi- Malachie: The words of the Prophet are these, ans Priests. My conenant was with him of life and peace, and I gave him feare, and he feared me, and was afraid Mal. 2,5.

6. before my name. The lawe of truth was in his mouth, and there was none iniquitie founde in his lips; he walked with me in peace and equitie, and

7. did turne manie awaie from iniquitie. For the Priestes lips should preserve knowledge, and theie should seeke the lame at his mouth; for he is the

messenger of the Lorde of hostes.

And although the Prophete here speaketh of the Leuitical priestes: yet it is fitlie applied also to al Christians, who are in the fight of God, much more excellent priestes, being roial, than were the Leuitical. Out of which wordes of the Prophet, the forme of the coucnant maie thus be made. As the Lorde promifeth life and peace: so doth he require also feare through faith. For as in al couenantes there is a mutual obligation: so here too God promiseth peace and life, which two thinges are opposed against the wrath of God, and euerlasting death. But the partes of the coul-

& by exa Chaftian promise Saleto More

VERN 347 CHAP.41. of the 84.P salme. VER.3 theie furcessen nant, in respect of our selues are manie in this Partes of actions of the place, which naturalie do hang together. The betweene first whereof is a syncere feare of God spring- God and re have a certain weene God and

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ing of Faith, which the Prophete meaneth Christian when he faith: The beginning of wisedome is the Priestes. feare of the Lorde. Againe, The holie feare of Pla.III.10 the Lorde endureth for ener. The second the lame of truth in his mouth, that is true, holie, & founde doctrine. And although euerie Chri-

stian maie not teach publiquelie: yet is it necessarie that all Christians do both knowe.

and confesse too the doctrine of Christ.

The third; and there is none iniquitie founde in his lips, that is, he shunneth false and forged doctrine, yea and abhorreth as the pestilence whatfoeuer commeth not from the mouth of the Lorde. And therefore Christe saith to all: Beware of false Prophetes . The fourth, He wal- Matt. 7,15. ked in peace and equitie, that is, he studied to order his life according to the rule of my iuflice, by keeping peace, and equitie with his neighbours. And this parte of the couenant Christ also and the Apostles doe applie to all Christians. The fifte, He turned manie awaie from iniquitie, to wit both by word, by deede, & by example, & this euerie man wil grant al Christians ought to do. To conclude, as God promiseth life and peace: so we are bounde agame to him through faith and obedience.

Moreover with the profithood of Christians

CHAP. 41. The first part

ans manie thinges are joined, which make much for the knowledge of the dignitie, and excellencie thereof. But the special thinges are which Peter numbreth-vp, to wit, that

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2.Pet.2, 5. Christians are, à spiritual house, à holie, and à 9. roial Priesthood, à chosen generation, an holie na-

al, that their are, and be called the children of the

lining God. Of this excellent dignitie of Chrilining God. Of this excellent dignitie of Chri-

the somes of God. Which sentence is both truelie and elegantlie brought into these Verses,

by Nonnus:

Ουρανίην πάντες σιμίαν δωρήσατο τιμήν τεκνα δεξ γενετήρος α ειζωοντος άκκειν.

That is, to expresse them in a maner word for worde:

One happie state of heavenlie blise to al gaue hee; That somes of everlasting God, their might cald bee.

This honour which none sufficientlie can commend, ought both to reclaime vs from al filthinesse vnseemelie for the temple of God, vnseemelie for roial priestes, vnseemelie for a chosen generation, for an holie nation vnseemelie, vnseemelie for the peculiar people, and sonnes of God; and to prouoke vs also vnto the service of God, & continualie co offer acceptable sacrifice to God, through Iesus Christ.

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349 of the 84. Pfalme. CHAP.41.

Christ. For of right our consecration into the priesthoode of Christ doth require the same.

Because we are priestes to offer sacrifices, not propitiatorie, which belonged onelie-to Tesus Christ the hie priest; but Eucharistical,

and those perpetual.

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Wherefore, as the Leuites at certaine daies, & appointed houres did offer according vnto the Lawe of Moses, and after waited vutil their turne came, after the Ecclefiastical ordinance of Dauid: So are not Christian priestes to intermitte sacrifice, but continualie, and without ceasing their must have ful handes, and offer continual facrifice vnto the Lorde.

What is Eucharistical sacrifice? The Eu- Eucharistic charistical sacrifice of Christians is euerie acti- call facrion, and passion commanded of God, separa-fice what, ted from the prophane actions and passions of the world through faith, wherewithall as feafoned with falt, it is inflamed and fanctified by the holie Ghoste, as by fire from heauen, and through the merite of Christe is accepted of God into glorie through y same Iesus Christ. And this is called an Eucharistical facrifice from the proper end thereof; because it is an oblation of our thankfulnes. For being reconcilea to God, through the propitiatorie facrifice of Christ, we offer to him our obedience, we nonor, & praise him, and continualie giue him thankes.

For

C HAP. 41. The first part VER.3

For Christ being apprehended by faith, giueth the holie Ghost, which createth a newe heart within vs, and a willing minde, wherebie we offer this our gratefulnes to God.

Nowe it is necessarie that we confider why

whie called a sacrifice.

our obedience is called a facrifice. For the ope-The worker ning of this phraze wil notablie stir vs vp vnof Christians to the studie of obedience. So then the workes of Christians are called facrifices by a certaine relation vnto the facrifices of the olde Iewes. For as their were commanded from heaven to the Priestes, were chosen, applied, sanctified, and accepted: so in our sacrifices it is necessarie that there be à commandement, à choise, an application, a fanctificatio, and that they be accepted of God. In y old law it was not lawful to offer a fow, or anie vnclean beaft by the law but onlie such as were cleane according to the lawe: So the workes that Christians should offer, must not be vncleane, that is either forbidden by the worde of God, or hypocritical, or superstitious; but such as GOD commandeth. Therefore the Lorde faith by the Prophet: Walke in my statutes. Secondlie, as the cleane lambe which should be offered, was separated from the rest of the flocke: So by faith our workes are to be separated from the like workes of prophane people. The Pharifee gaue almes, so did Cornelius the Courtier. yet was the Pharifees !mes vncleane, & the cour-

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riers cleane, because through faith it was separated from the almes of the Pharisee. Thirdlie, as the ceremonial sacrifice was applied to the alear by the hand of the priest beeing laide there-vpon: so our workes shal be applied to the altar through Christ, by whose handling they are sanctified. Fourthlie, as those olde sacrifices were confumed with fire from heaven and fanctified, and so accepted: so our facrisices through the merite of Christ, inflamed by the holie Ghost, are sanctified with fire from heauen, and are accepted through Christe, as Peter faith. For feeing al our own obedience is vnperfect, & in euerie work we offend partlie by omitting somewhat, partlie by doing more than we ought (for at no time our obedience is perfect, and ful)it cannot be that our facrifices of them-selues should please God. Wherefore as through the merite of Christ their are san-Aified: To also through Christ, as Peter saith, theie are acceptable. For Christ maketh our obedience grateful, and deserueth, that our obedience both in the croffe, & also in the lawe of sacrifice is commended. So y our sacrifices please not in respect of any excellencie of merit, but throgh Christ, in who God waieth our wor s, y he maie accept them as most worthie facrifices. For as the faultie facrifice of the olde pec le, which came to the altar through error, & touched y altar, was not chaged for a better,

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The first part VER.36 CHAP.41.

but was taken as purged, and holie by reason it had touched the holie place: fo our workes, albeit theie are verie faultie, yet become theie cleane, and apte for holie facrifice, and acceptable to GOD through touching our altar Christ, who through faith is touched. And although the summe of the doctrine of the Christians facrifices maie be understoode, by that wich is spoken: yet to make it the more euident, we wil more particularlie entreate of them, that it maie appeare howe theie agree together, and folowe each of other.

Among the facrifices of Christians in the Kindes of Eucharisti- first place, is the offering of our selves, which eal sacrifices. is done in Baptisme, and answereth to the wa-

shing which was vsed at the consecration of Leuitical Priestes. For through baptisme we are visiblie, and sacramentalie seuered from the prophane world, applied to God, laide vpon the altar Iesus Christ, & sanctified both by renouncing the diuel and al his workes, & by promising due obedience vnto God for the aduauncement of his glorie.

In the second place of the elder sort, there 2 Christians is required à continual, and perpetual oblation do offer (aerifice when as it were, wherebie we offer our selues whosheie dailie lie, and al that we have, vnto God. O. this erucifie sheir wicked facrifice speaketh Paule, where he faith, I befeech you brethren, by the mercies of God, that effections. Rom. 13,1. je gine-up your bidies à living sacrifice, holie,

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of the 84.P falme VER. 30 CHAP.41. I holie by realor and acceptable unto God, which is your reasonable e: fo our worke serving of God; and fashion not your selves like onto vet become their this world, but be ye changed by the renuing of your rifice, and accepminde, that ye mare prone what is the good wil of uching our alta God, acceptable, and perfect. In these wordes is touched, And Paule doth notablie expresse what it was that e doctrine of the shadowed the sacrifices of the olde lawe. For e vnderstoode, by as the burnt-facrifices did wholie favor of the make it the more holie fire: so our mindes must be wholie inflarticularlie entrate med by the holie Ghost, which is the heaveneare howe there a lie fire; that both whatsoeuer is of the flesh, each of other. maie by little and little be consumed, and be Christians in the brought voto deade ashes, as it were, and four felues, which that which is spiritual and of the minde, maie wereth to the wabe made truclie spiritual and heauenlie, thohe confectation of rough the force of that celestial fire. A shaough baptisme we dowe whereof was the prohibition to eate porke and the killing beaftes. For as porke ralie severed from lied to God, line betokeneth vncleannesse, from which we & fanctified both must abstaine; and beasts killed did signidal his workes, d fie that beaftlie affections should be killed: nce vnto Godfin So the minde and will must be renued, that it maie allowe, chuse, and doe such thinges as he elder fortiben please God. And because al sacrifices of Chri. perpetual oblain Rians ought to be seasoned by faith as with falt and laide vpon the altar, which is Christ, fer our felues who to God. O, di therefore Paul beeing instified through faith, commendeth this kinde of facrifice . Here where he faith, would be noted howe fitlie the name of famercies of Gos, 1 ung facrifice, his crifice agreeth here-vnto, and howe aptlie Paul

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Paul doth applie the same. First he require the that we separat our selues through faith fro y Rom. 12, 2. prophane gentiles, whe he saith, Fashio not your selues like vnto this world; Secondlie he wil have we to be applied to god, whe he saith, But be ye chaged by the renuing of your mind, which chage is made through the spirite of regeneration. Thirdlie, he wil have vs to give vp our selues à luing sacrifice vpon our onelie Altar, which is Christe. For as in the earthlie Ierusalem there was onelie but one Altar for Sacrist-

but one, vppon which we doe offer, when we depend vpon the merite of Christe that

GOD, which we faide was to have the fourth place in our Sacrifices. But what

of Sacrifice at our handes? It is necessarie

flaie sinne, by the vertue of Christ his death, yea, and kil wicked affections in our selues.

For if Christe on our behalfe woulde so doe; howe much more are we bounde for his sake

Rom.6, to. willinglie to offer this Sacrifice? In that he died, saith the Apostle, He diedonce to sinne:

11. but in that he lineth, he lineth to GOD. Likewise thinks yes also, that yes are dead to sinne, but are aline to GOD in Issus Christs our

Lord

First he require through faith fin Taithe Fashio norm condlie he william ie he faith But hen r mand, which chies ite of regeneration genery our class als onelie Altar, which ne earthlie Jerulain ne Altar for Samil. heavenlie there's we doe offer, when rite of Christe the and acceptable on was to have the ifices. But what requreth this kinds es! It is necessire real, fo we like wife of Christ his dean, ctions in our felues, alfe woulde fo dog bounde for his fake ctifice ? In thath He diedonce when 600 GOD. 10 ree are dead to form Tefus Christi at

CHAP.41. of the 84. Pfalme. VER. 33
LORDE. This death of sinne is called of Christe, A denying of our selves; of Paul, Luk 9,23.
A Sacrifice. Howe necessarie nowe this kinde of Sacrifice is, Christe sheweth in saying, If anie man wil come after me, let him denie himselfe, and take up his Crosse daielie, and folowe me.

The thirde place among the Sacrifices of 3. Christian Christians I ascribe vnto the Sacrifice of do offer sapraise: which ought not to be separated from crifice when the former. Of this mention is made in the God. Psalme: He that offereth praise, shal glorifie Psal.50,23 me; Againe, Offer unto GOD praise. And the Prophet Hosea, We wil render the calues Hos. 14, 3. of our lippes. Then we doe offer the Sacrifice of praise, when we acknowledge God to be the fountaine of al good thinges; and when by our confession we praise and glorifie him. By which kinde of Sacrifice the fleshe is bereaued of al glorie of deserte, wisedome, righteousnesse, power, &c. and it is ascribed to God alone. Which is then rightlie offered when through faith that praise is separated from the praise of the Pharifee, and through the same faith is brought vnto COD, and laide vpon our Altar, that is, dependeth vpon the merite of Christe; wher' ie it is acceptable and grateful to God. A part of this facrifice I made confession of the faith

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faith, especialie in § time of persecution, which confession confession is necessarie in source respects. First, of the saint that God maie be honoured; Secondlie, that of persecution the trueth maie be defended; Thirdlie, that on, whien e- the godlie maie be construed; Lastlie, that the wicked through the constance of Christians maie be connected, and saued. For these

Rom, to 10. causes Paule saith, That with the mouth confessi-

on is made unto saluation.

a. Christians In the fourth place set we the sacrifice of doe sacrifice praier; which was signified by the persume of when their the old Lawe, as Dauid interpreteth it, when praie.

Pla!. 14,2. incense; and the lifting-vp of my hands, as an ene-

Reuel. 5, 8. ning sacrifice. And Iohn in the Reuelation; The Elders had en phials ful of odors, which are the

Mich. 6, 6. praiers of the Saints. And the Prophet Micheas doth saie, Wherewith shal I come before the

8. Lorde? and, He wil that thou humble thy knee.
Praier then made in the knowledge, and faith of the Sonne of God, is faide to be a facrifice more sweete than anie incense. The name of facrifice doth therefore agree to the praier of Christians, because through faith it is separated from the praiers both of Iewes, Turkes, and other prophane people; and by the same it is brought, and presented before God, and laid-vpon the altar Christ, while it dependent vpon his merit, and is set on fire by an ardent affection of the holie Ghost. Whereby it is acceptable

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of the 84. Pfalme. VER.3. CHAP.41. erfecution, while ceptable before God, and hearkened-vnto. tre relpects. Fift In the fift place followeth the sacrifice of s. christians d; Secondlie that repentance. For seeing the Saintes do dailie doe offer saed; Thirdlie bu offend, they have need dailie to repent, wher- crifice to ned ; Lastlie, the by they both acknowledge their owne faults; God when and flee-backe through faith vnto their propi-theie repens aftancie of Chill tiation; and endeuor afterward to kepe them- unfainedlie. id faued. For the the the mouth codel selues fró al pollution of wickednes. So Dauid hauing committed adulterie, did vnfeignedlie et we the facifice repent, & offered to God the sacrifice of à cotrite spirit, and of an humbled minde. For so he Psal.51,17. ed by the perfuned faith: The facrifices of God are à contrite sprit; à merpreteth it, who contrite and a broken heart, O God, thou wilt not derected in the light a despise. And in Isaiah the Lorde saith; I dwel 1sai.57, 15. of my bands , as an enwith him that is of a contrite and humble firite. he Revelation: The Againe, To him wil I looke, enen to him that is 1/ai,66.2, fedors, which are to poore, and of a contrie firit, and trembleth at my he Prophet Miches wordes. This contrition, and this humiliation I al I come before to take to be inward, namelie when we are truethou bumble the but lie touched with the sense of sinne, and vnfainowledge, and fan nedlie are humbled vnder the mightie hande faide to be a factific of God, who threateneth euerlasting wrath, enle. The names and malediction for our finnes. This power gree to the praier of the worde of God Ieremiah the Prophete, gh faith it is fepare sheweth by a double comparison, in these of lewes, Turks words Is not my worde like a fire, faith the Lord; e; and by and and like an hammar, that breaketh the stone? Iere. 23, 29. ed before God, a More vuer, this contrition of the heart, and while it depe this humiliation is then an holie facrifice to on fire by an ard the honour of God, when through faith it is t. Wherebyitisa leparaCHAR.41. The first part VI

separated from worldelie sorrowe, such as Cains, Achitophels, and Iudas was, and when by the same faith it is laide vpon the altar Christ, by whose merite it is san-Stiffed, and accepted, as we see in Dauid. For he in the middelt of al his vexations of minde, ranne vnto the mercie of God, and beleeued howe his sinne was pardoned through the sacrifice of Christ. This kinde of sacrifice proposeth plentiful store of comforte before the eies of miserable sinners, which are griued with the heavie burthen of their finnes. For when ittelleth the finner that à contrite and à forrowful heart is in the nostrils of God as a facrifice of sweete incense, it euidentlie sheweth both that our repentance pleaseth God; and that GOD earnestlie requireth the same; and that he wil also receive such as vnfeinedlie repent into fauour againe. Let vs therefore beware that with Caine we saie not, Mine inquitie is greater then Gods mercie: but with Augustine rather, Thou liest Caine; for greater is Gods mercie, then the iniquitie of al sin-And therefore let vs offer vnto God the facrifice of a contrite and broken hearte, contrite with the hammer of the Lawe; broken under the mightie hande of GOD; and let vs beleeve that God for his Christs fake doth trulie pardon fuch as by true repentance

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Let the fixt kinde of facrifice be obedience de facrifice, in the crosse, and in eueric outward affliction. when their This obedience is likewise adorned with the suffer affliname of facrifice, that we may know e how Gion pa-God liketh verie wel thereof. For, as the obe- tientie. dience of Christ in the crosse was a grateful facrifice to God: so our obedience in al troubles pleaseth God, not for it selfe, but in respect of faith, whereby it is seuered from the punishments of the vngodly, is laide vpon the altar Christ, through touching of whom, it is fanctified, and accepted of God. So Iob feparateth his affliction through faith from the afflictions of the wicked worlde, and presenteth it before God; and burneth it vpon the altar Christ; while he dependeth vpon the merit Christ, which he testifieth he did, in these wordes; I am sure that my Redeemer lineth, 10b.19,25. which were the wordes of Faith, whereby Iobs obedience vuder the crosse was seasoned as with falte.

The seventh sacrifice of Christians, maie 7. The seabe of righteousnesse, according to that: Offer uenth sacrithe sacrifice of righteousnesse. By righteousnesse si cof Chri. I vnderstande both generall, and particular reousnes in righteousnesse, whereby the publike welfare conner satio. is fought. The Lord preferreth mercie before Plal. 4, 5. the facrifices of the olde law, when he faith:

24 Idelired

360 CHAP.4 CHAP. 41. The first part VER.2. Hof 6,6. I de sired mercie, and not sacrifice. And in the Etiles, min Heb 13,16. pistle vnto the Hebrues; To doe good, and to dito de Suit stribute forget not: for with such sacrifices, God is (antified) ding vnto pleased. Vnder this kind the chastitie of Ioseph by the Le is comprehended. For Ioseph his chastitie thoster the G rough faith, differeth from the chastitie of Zefelfe à Pri nocrates, and through the same, he bringeth whilehel it before GOD, and seasoned with the salt of from the faith, he putteth it vpon the altar Christe: whereby it is both fanctified, and accepted of them to o God, and adorned with great rewards. pon the al purified, l The 8. fa- The facrifice of each mans calling occupiwhose spin crifice of eth the eight place. For when the lawfull Christians. calling of eueric man is zealouslie exercised, crifice ma through faith vnto the glorie of GOD, and Jefus Chri profite of mankinde, it is a piece of iustice, is of al the which God youchsafeth the name of sacrifice. fame ende having re Scipio fighteth for his countrie, and also Dauid fighteth for his countrie: but Dauids wars world, tha enioined him of God, differ from the warres be fanctifi of Scipio; and for the Messiahs sake promised, beholie ai he beleeueth his warlike paines are grateful, it is manif and acceptable to God. Priestes, b Beside the aboue numbred kindes of sacriare put in fices, which are common to al Christians, of nilterie, o what state or degree soeuer they be, there is courage o one more peculiar to the Ministers of the red in fo g Gospel. Whereof Paule speaketh after this ceane mu Rem. 15,15 manner: Grace is given me of God, that I should that their 16, be the minister of lesus Christe, toward the Genforth with tiles

Vill of the 84. Psalme. VER.3. CHAP.41. fice. And inthell tiles, ministring the Gospel of God, that the offeo doe good, and his ring up of the Gentiles might be acceptable, being such facrofices Gui sanstified by the holie Ghost . Here Paul alluchaftitie of Join ding vnto the mysteries which were ministred ph his chastitie to by the Leuitical Priestes, saith, he doth minithe chastitie of Le ster the Gospel of God, that is, doth make him e fame, he bringer selfe à Priest in the ministerie of the Gospel, oned with the falte while he bringeth the hearers of the Gospel, n the altar Chille from the wickednes of the worlde, maketh fied, and accepted them to obeie the wil of God, laieth them vreat rewards, pon the altar Christ, by whose blood theie be mans calling occup purified, by whose obedience iustified, and by or when the lawn whose spirit their are sanctified, that their sazealouflie exercite crifice maie be acceptable to God through Iesus Christ. Nowe seeing the like reason lorie of GOD, and is a piece of inflice is of al the ministers of the Gospel, and the same ende, namelie to bring men vnto Christ, the name of lacrific intrie, and also Da hauing renounced the vngodlines of the rie : but Dauids was world, that through the holie spirit theie maie be fanctified, to the ende their oblation maie Her from the warres be holie and accepted of God through Christ, Highs fake promiled it is manifest that their maie fitlie be called paines are grateful, Priestes, by which title both their themselues are put in minde of the dignitie of their mibred kindes of fact. nisterie, of the efficacie of the word, and of the to al Christians, o courage of minde & constancie that is requier they be, three red in so greate à place; and the hearers to ree Ministers or the ceaue much comfort, while their perceaue fpeakethafter that their obedience toward the Gospel is set of God, that I had forth with the title of facrifice . Wherebie te, toward the Ca-ZV WC CHAP.41. The first part VER.3.

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The miniflers of the Gospel how and when priestes.

we maie vnderstand howe grateful the conuersion of sinners, is before God. As often therefore as the ministers of the Gospel through found doctrine either do conuert Infidels vnto Christ, or reuoke such as goe astraie, or life vp those which were fallen, or couince y obstinate, or finalie awake such as are fecure and fluggish, their do the office of gods priestes, and maie rightlie be caled the priests of God. Who as the Leuitical priestes vnder one hie priest, so theie vnder one Christ, the onlie propiciatorie sacrifice, doe solemnize the holie mysteries, teaching the Gospel of Christ. But then & not afore deserve theie this honorable title, when both by found doctrine and holie conversation theie set upon the kingdome of Sathan, and builde vp of the temple of God. For it belongeth vnto the ministers of God not onelie by words to teach, but also by good workes to give light vnto others, that therbie, namelie through synceritie of do-Arine, and innocencie of life, as it were by two torches, they maie conduct me out of y kingdome of darknes into y kingdome of light, So that theie are, as to teach the trueth of the gofpel by words, so to expresse the same by their liues, that outwarlie men maie behold chat with their eies in example, which by voice is vttered for the edification of their minds. For when their teach trulie, but live wickedlie, theie

grateful the con reGod. And Aters of the Gold ther do converting noke fuch as goes h were fallen or coie awake luch as m do the office of gots e be caled the priefs uitical priestes voca nder one Christ, the fice, doe folemnize ching the Gospeld ore descrie theie ris th by found doctrine ie let vpon the king. lde up of the temple nto the ministers of to teach, but also by at vnto others, that gh synceritie of dofe, as it were by two A me out of vking. ngdome of light, So ie trueth of the gol. le the same by their maie behold dan which by voiceit of their minds, for ut live wickeding

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theie become guiltie of most horrible sins. For theie bring the gospel into contempt with the aduerfaries of the same; their make but a mock at Christ; theie condemne themselues while their teach others; their ouerthrow themselues, while their doe comfort others, their flaie themselves, while their threaten others; and finalie whereas their shoulde be examples to the flocke, their infecte them with 1 Pars. 3. most contagious diseases. I ouer-passe here that most bitter reprehension in y 50. Plalme, wherebie the Lorde himselfe doth sharplie take-vp.these prophane teachers; the wordes be the le: But unto the wicked saide God, what Tsales 16 hast thou to doe to declare mine ordinances, that thoushouldest take my covenantes in thie mouth, seeing thou hatest to be reformed, and hast cast my wordes behind thee? Wherefore let both such as have taken upon them this holie calling, & fuch also as in time to come are to be called therevnto, confider, what a great accout theie shalrender to God, if, forgetting the honour wherewithal God hath adorned them, theie discharge not their office faithfullie, both by teaching syncerelie, and living virtuouslie: cortrariewife, what great and most ample rewards God wil impart vpon them, if with that zeale, & godlines, which God requireth of the theie do their duties as Daniel writerh, Theie that be mife, shal shine as the brightnes of the TDan 12.3.

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CHAP.42.

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firmament; and they that turne manie unto righteousnes, shalshine as the starres for ever and ever. Proceede we now.

CHAP. 42.

1. Of true happinesse, what it is; 2. The steppes therevnto; 3. Where the soules are, being separated from the bodies, and the happie state of the life to come; 4. Against the vaine imaginations of the Philosophers, concerning the true happines; s. Who dwell in the House of God; 6. How God is served in his House; 7. The perpetuitie of the same; 8. With the vse of the 4. verse.

The fourth verse.

BLESSED ARE THEIE WHICH DWEL IN THINE HOVSE, FOR EVER AND E-VER THEIE WILL PRAISE THEE.

The summe T. His verse teacheth vs three thinges. First how the Church of God, is happie & blefsed; Secondlie, what special service God requireth of the Church; Thirdlie, that the Church is immortal, and shal everlastinglie continue, which agreeth with the first ver e. And because aboue vpon the first verse we haue spoken of the House of God (which is the Church) I wil not in this place discourse thereof at large.

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CHAP.42. of the 84.Pfalme. VER.4.

But because this verse maketh mention of Bleffednes, which thing man through the in-Stinct of nature desireth (and is called of the Philosophers with one consent endaimonia, & of divines somtime felicitie, and somtime blesfednes, I thinke it good in this place to speake somewhat touching the true felicitie of man: for which he was both at the first created, and afterward redeemed. And this is euidentlie to be seene both by our creation after the Image of our God, and also by the restoring of that same Image through Christ. And although al men doe grant, that the ende of mans nature, is to atteine a perfect state, which being atteined, it is judged perfect and blessed: yet foulie haue diuers Philosophers erred in defining this perfect state of man, wherein the true felicitie doth confist. So that divers and manifolde are the opinions of the Philosophers therabout: al which Platoes onlie excepted, shal come to nothing, when we haue set downe y true definitio of happines,& showen for what thing chieflie man is borne.

Forasmuch as à miserable man and à blessed who envise are contrarie, it cannot be doubted, but he happie. rig the and trulie maie be caled happie, who is not onelie without al sense of trouble, and se rowe, and dreadeth none euil to come, but also which doth so abounde with store of al good thinges, that he can desire no

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366 The first part CHAP.42.

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more, being sure perpetuallie to possesse the good thinges wherewith he doth abounde. This is the definition of absolute and perfecte happinesse: nowe whoso bindeth himselfe with a right course to atteine the same, is called happie, in respecte of the euent. By which definition it appeareth, how God principallie and indeede through himfelfe, is happie. For, as he through himselfe is subject to no milerie at al, and voide of al feare of euil: so he aboundeth with al good thinges. (for he is even goodnes it selfe) and dreadeth no chaunge. Secondarilie, because God hath fashioned man after his owne image, his will is that man should be blessed through participatio of his blefiednes. For, as the principal & chiefe bewtie of a godlie bodie is in the liuelie, and true face indeede; and next in the image and picture which doth represent the bodie: So mans nature, which is the image and portraiture of supernal happines, is then happie indeede, when it inioieth the possession of this happinesse; which doubtlesse is not fraile, flecting, or temporarie, but of continuance, perpetual, and euerlasting. Wher-Inda wan fore one maie rightlie define that to be y nd of man, which maketh him perfect & bleded. The conditions of which ende are divers, as that it is proper to man; that it belongeth to al men that beside the same nothing is to be

CHAP. 42. of the 84. Pfalme. VER. 45. be desired; that it is voide of al trouble; that it is eternal; and neede not be feared that it can

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Now that the true bleffednes of man confisteth in this ende, it is manifest out of the worde of God, which doth testifie how man was created after the image of God, & placed in Paradife. Which thing maie be feene also in ý natural appetite of euerie mã. For as Cicero faith, we al would be bleffed. But because our Fal of manifirst parents through their free wil did sinne, yeelding to the suggestions of Satan, in them and with them we fel from this state of happines. For as the Prophet saith, Our iniquities have separated betweene vs and our God. So that through sinne we are become of blessed extreemelie miserable, & so blinde, that of our felues we canne neither see , nor vnderstand the perfecte state of mans nature for which it was created. And hereof iprang so manie opinions of y blinde Philosophers touching the true happines, in al ages. Wherefore God, of his infinite goodnes, taking pittie vponvs, fent his Sonne the verie image of his owne substance, y through him we might recouer the image after which we were made. For this his S n sheweth the readie waie, wherebie we maie returne vnto v happines which was loft, the image of God being repaired within vs; wherebie as Iohn writeth, we shalbe like to God 1. Iohn 3,2,

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368 The first part CHAP.42.

VER.4. for euermore, being joined to y chiefest blessednes, namelie to God himselfe, in whome who so doth abide without doubt he shaleuerlastinglie be blessed, that is, be without al manner griefe, and feare of trouble, and shall abounde with goodnes and glorie, for euer & euer.

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But what? saith not out Lorde, Bleffed are An objectio. Matth.5,4. there that mourne, Bleffed are their which fuf-10. fer persecution? Certainelie where mourning is and persecution, there also trouble is, & want of good thinges, & feare of greater miserie.

I answere: we must distinguish betweene the waie vnto happines, and the ful fruition of the same. While we live in this worlde, we are in the waie either towarde endlesse miserie or eternal blessednesse; but our bodies being raised againe, we shalbe either euerlastinglie miserable, or euerlastinglie blessed. And thereof the state of our life is saide to be either happie, or wretched in respect of the euent. For which cause there is no truer happines of this life, than that which beginneth euerlasting happines, & no truer miserie than y which leadeth vnto euerlasting miserie. Wher fore, Christ saieing y such as mourne ar blesfed; and y fuch are bleffed as fuffer per ecutio for righteousnes sake, speaketh of them which are in y waie to euerlasting blessednes, which afterward thei shal perfectlie inioie, whe toge ther with

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of the 84. P salme VER. 4. CHAP. 42. with the sonne of God, with whome theie 2. Tim. 2,12 imselfe, in whom haue suffered in the death, their shal reigne in out doubthellale heauen. Wherebie it is apparent, what those hat is , be without phrazes of speech doe meane, in which godlie of trouble, and he men are called bleffed, namelie because theie ind glorie, forevert are in the waie, and go-forward vnto that happines, which their begin in this world. Thereout Lorde, Blefine fore faith Dauid, Bleffed are they which are vp-Pfal. 119 1. ed are these which his right in the wate. And for instruction sake there maie foure steps of this waie be set-downe; of lie where mouning Ho trouble is, & wa which in order we will entreate. The first steppe, is to have, and to heare The first e of greater milene the worde of God, that is, the Lawe, and the step vnio Gospel of Iesus Christ. By the one name-heaven. and the ful fruit lie the Lawe, we learne how miserable we are ue in this worlde, through sinne, which hath separated betweene 1 is. 59 & owarde endlesse mi us, and our God, the fountaine of true happi-Te; but our bodies nesse; by the other, to wit, the Gospel, howe Chalbe either ever blessed we shal be here-after, if we hearken everlastinglie blese vnto the worde which pointeth vnto Christ, four life is faident the onelie waie to bliffe. Without this step, ed in respect of the none, be he never so wise, never so mightie, so there is no truerby noble, so rich, so at heartes ease and pleasure, at which beginneth can attaine so much as a smal hope of blessed-10 truer milerietha nesse. Wherefore when the Lorde saieth, rlafting milerie, Wi Blessed are their which heare the worde of God, and ke pe it; And Dauid, Blessed is the man which Plat 1. th as mourne are b doth meditate in the Lawe of the Lorde daie and Pfal. 1,1, ed as fuffer per an aketh of them nigh.; Againe, Bleffed are their which keepe his Pjal. 119,2. ing bleffednes, m testimonies, and seeke him with their whole heart, Alie inioie, while

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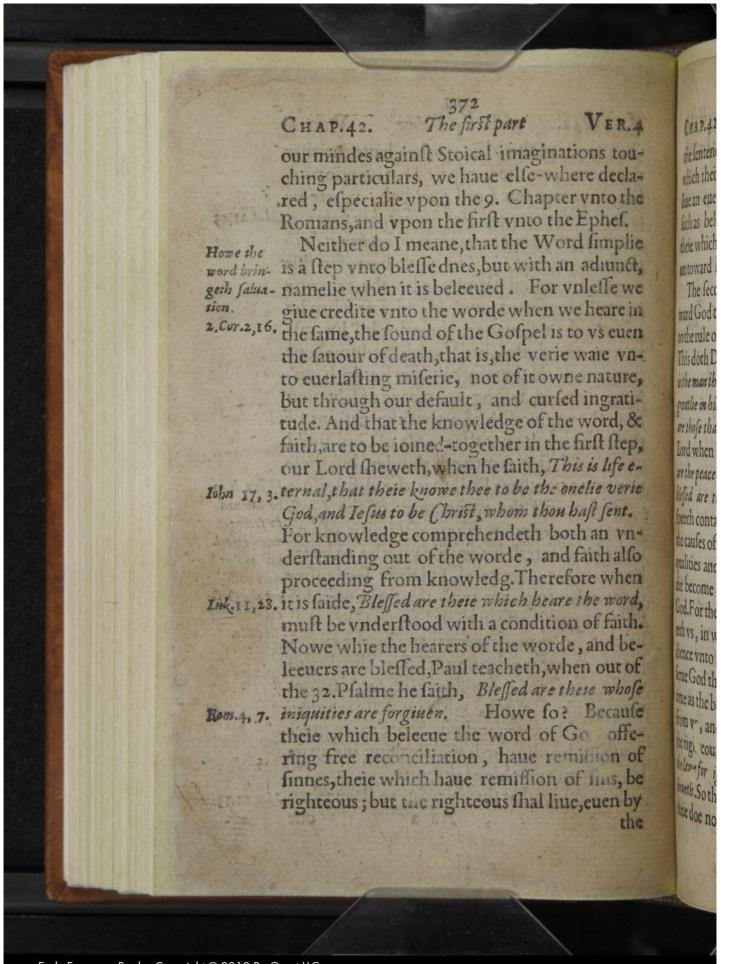
Philosophie, and the wisedome of this world, be it highlie commended; yet what is it, being compared to this worde, which directeth vs vnto euerlasting happinesse? Philosophie, and worldlie wisedome, what else can it do, than rule this transitorie, which wee cal the natural life, which is contained within a verie smal compasse of time? But heauenlie wisedome sheweth vs the life of grace, which is immortal, and the beginning of happinesse. Hence then we maie see, and weie the worthinesse of the doctrine of the Church, which sheweth the waie vnto eternal life & blessed-But humane reason is much nes to al men. deceaued here. For when it feeth manie nations of men at this daie to want the worde of God, it forgeth destinies, and is carried-awaie with Stoical imaginations, fo that contrarie vnto Gods worde, it thinketh that God is an accepter of persons, and wil not the saluation of al men, but onelie of à fewe. When this was

Rom. 10,18 objected to Paul, he made this answere; Hane their not heard? No doubt their sound went-out through al the earth, and their words into the ends

ded ouer the w'ole earth; wherebie God doeth testifie, that he would have all men to be faued.

But

of the 84.P falme VER.4 CHAP. 42. s first steppe in But manie at this daie neither haue, neither doe their heare the Gospel? That is verie true. e wisedome of But the reason our Lord yeeldeth, where he mended; vetulo faith, The kingdome of God shalbe taken from you, Mas. 21,43 IIS Worde, which to and shalbe given to a nation, which shal bring-forth the fruites thereof. The cause hereof in this ng happinelle?h place is expressed plainlie to be the extreme ledome, what eller ingratitude of men toward God. For when he fitorie, which were offereth them faluation, their doe kil his mi-15 contained with nisters, and abuse Christe with contumelious time? But hearn speeches. And therefore insthe he doth puthe life of grace, whi nishe them in taking the meane of saluation from the vngrateful. So that the nations of e and weie the worth men, which have not the worde of God, shold of the Church , whi not bring destinies into our mindes, but these eternal life & blelle two thinges rather: First that the displeasure What is so amane reason is mu of God against the contemners of the Gos-be learned hen it feeth maniena pel, is verie greeuous, whereof it is that often- by sceing to want the worde times he suffereth his worde vtterlie to be ta-ons at this es, and is carried and ken from the vngrateful, and their feede after daie withons, fo that contra them, who together with their parentes, doe out the Gofinketh that Gods a foster vngodlinesse in their heartes: Second-Pelof d wil not the faluation lie, that, being made more warie by the exama fewe. When this me ple of others, we shewe our selues thankefull de this answere; Ha to God for his Gospel, bringing forth fruites ht their found wents worthie the Golpel, which vnlesse we doe, beir words into we sha as their are and perchance more gree-Gospel hath noussie, be punished; which thing we maie h; wherebi Go learn, by the parable of the vine. ld have all men. Nowe in what forte we at a to strengthen Mat. 21.23 Aa 2



of the 84. Pfalme. VER. 4. CHAP. 42. the sentence of the Lawe, an everlasting life, aue elle-wherein which their begin in this world; their which e 9. Chapter von liue an euerlasting life, are blessed; therefore first vinto the Eph fuch as beleeue the Gospel, are blessed, as that the Word for theie which are now in the right waie, and goe es, but with an adm on toward happinesse. ceued . For valely The second step, is through obedience to- Thez. step worde when we her ward God to proceede in the waie, according unto heave. the Gospelistoria to the rule of the worde, and spirite of faith. at is, the verie was n This doth Dauid meane, when he faith, Bleffed Pfal. 112,1 not of it ownerston. is the man that feareth the Lorde, and delighteth ile, and curleding greatlie in his commandementes; Againe, Bleffed Pfa. 119,1. owledge of the world are those that are veright in a eir wase; and our ogether in the first la Lord when he faid, Bleffed are the meeke, bleffed Matth. 5, 5. en he faith. Thuilh are the peacemakers, bleffed are the pure in heart, thee to be the melitin blessed are the merciful. Which formes of at whom then ball en speech containe not, as the Papistes do gesse, rehendeth both and the causes of blessednes; but their describe the e worde, and faith qualities and studies of such men as are alreadie become the heires of the kingdome of wledg. Therefore mix ere which beare here God. For the nature of faith is such, that it stirith a condition of fin reth vs, in whome it dwelleth, to shewe obes of the worde, and dience vnto the Lord; or, as Paule faith, to teacheth, when our serue God through righteousnesse, after such time as the burden of sinne is remoued-awaie Bleffed are then to Howe fo? has from vo, and we are made righteous through e word of Go the rigi cousnesse of Christ, Who is the end of Rom. 10, 4. a, have remove the lawe for ighteousnesse unto entrie one that beleeueth. So that the Papistes doe verieil, when remission of his cous shal line, even theie doe not rightlie with Paule distinguish Aa 3 be-

The first part CHAP. 42. betweene the proper benefite of Christe, and our due obedience. For so Paule vnto the Ephelians doth write: By grace are ye faued tho-Ephel 2,8 rough faith, and that not of your selnes, it is the gift 9. of God, not of workes, least anie man should boast himselfe. This doth Paule speake of the proper benefite of Christe, afterward that followeth which doth concerne our due obedience, and 10. the cause thereof: For we are his workemanship created in Christ lesus unto good workes, which God hath ordained, that we should walke in them. What thing I praie you could be spoken more plainlie? The 3. step The third step, is, when necessitie requireth, unto heave. to keepe on the right waie through the valeie ofteares. For as in the Actes of the Apostles Act 1 4,22. it is saide, We must through manie afflictions en-2. Tim. 3,12 ter into the kingdome of God; And Paul, Althat wil line godlie in Christ Tesus, shal suffer persecution. It can not therefore be otherwise, but that the godlie going on to heaven ward, must be enforced to suffer sundric and divers trou-1065, 17. bles. This Iob doth meane, when he faith: Blefsed is the man whome the Lorde correcteth: thereforerefuse not thou the chastifing of the Almigh-18. tie. For he maketh the wound, and bind h it up; be fmiteth, and his handes make whole, for, as y. Cor. 11,32 Paul faith, Wien we are indged, we ee claffened of the Lord, because we should not be condemned with the world, And Christ, Blessed are these which

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of the 84. Psalme. VER.4. CHAP. 42. which suffer persecution for righteousnesse sake. Man 5,10. efite of Chille To Paule vntobi Blessed are yee when men renile you; He addeth grace are je form the reason: for theirs is the kingdome of beauen, toward which theie goe, while patientlie beayour felnes, null ring the crofle their followe Christ: which t anie man house crosse is not the cause of raigning, but onelie e speake of the pro the waie vnto the kingdome through Christ. erward that follow The fourth step, is, to runne the course of The 4. step ur due ohedienes this life, in the feare of God even vnto the unto heave. we are his workemen last gaspe of life. Hereof spake the Lorde, uto good worker, no when he saide: He that endureth to the ende, he Mat. 10,22. we bould make in the Shalbe saued. And in the Reuelation; Bleffed Reue 14,13 a could be spoken as are the dead, which die in the Lord: and theie die in the Lord, that departe out of this wor'd en necessitie requi in faith, and calling-vpon God. The ende of raie through the va which faith, as Peter faith, is the faluation of 1. Pet. 1,9. Actes of the Apol Soules. Wherebie it is apparent, that bleffednot manie affactions nes is ascribed to the about mentioned degrees God And Paul A with a condition of perseuerance euen to the किंड, किंग्री (बर्निटर हर) ende. Therefore faith Paule, If you be not mo- Coloß. 1, 23. ore be otherwise, ued awaie from the hope of the Goffel; And Christ, n to heaten ward, m If you abide in me, and my wordes abide in you; Iohn. 15, 7. ndrie and drues to And vnto the Hebrues, We are made partakers Heb. 1.14. ne, when he faith. of Christ, if me keepe sure unto the end the begin-Lorde correctetos ning, wherewith we are upholden. These are aftifing of the Am the steppes vnto life, and euerlasting blessedound, and bind nell because their keepe vs in the waie vnto Christe, who is the onelie waie vnto happimake whole idged, we see neile. reld not be consider Wherfore he y entereth into the right waie, rift, Bleffedare Aa 4

CHAP. 42. The first part

proceedeth in the right waie, and keepeth a right course by night, and by daie, in aduersitie, and prosperitie toward the happinesse before his eies, is called happie, because of the euent, for that he goeth the right waie vnto selicitie.

Where the Moreouer, the bodies being dead, the soules foules of the of the righteous vntill the last judgement by righteous the ministerie of Angels be receased into Paare ontil the daie of radife, there to enjoie blessednesse with Christ, sudgement according to the promise: To daie shalt thou be Ink. 23. 43. with me in Paradise. Hereof sprang that wish Phil. 1.23. of Paul, I desire to be loosed, and to be with Christ; Rene. 14.13 and that voice in the Renelation, Blessed are the

and that voice in the Reuelation, Blessed are the dead which die in the Lorde. Euen so saith the spirite; for their rest from their labors, or their workes followe them. And although this blessednesse of the soules be vnspeakeable: yet it is not absolute. Because perfect blessednesse is of the whole natures not of a part of man, as alreadie we have shewed, as at the last daie shal come to passe, the bodies being raised. For which purpose there is a certaine last judgement appointed of God in which this sul and absolute felicitie shal be conferred upon the Saintes. So that the Saintes, whose bodies doe seepe in the duste, have receaved alreadie tigle robes, but shal not be endued with double, until we al meete together.

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of the 84. Pfalme. VER.4. CHAP. 42. , and keepen the rest of soules in Christ. But the seconde daie, in aducti That be y immortalitie and glorie of y bodies, the happinelleh which shal be fashioned like unto the glorious bodie Phil3, 21. e, because of they of Christ for ever and ever . And fo at y length right waie votoft we shal perfectlie be blessed, ioined to God the soueraigne blisse with perfect loue; the ieing dead, the foole mage of God, after which we at the first were e last indgement made, and afterwarde redeemed, being reforbe receased into? med in vs. In this image perfecte righteouflednelle with Chil nes, perfect holinesse, perfect libertie, perfect : To date halt then h wiledome, perfect cleerenes and glorie shall reof sprang that will thine. Dauid had respect herevnto when he and to be with Con faide: When I awak, I shalbe satisfied with thine Pfal. 17,15. elation, Bleffed men emage. For in this world there shal be no satie-Enen fo faith the fa Which thing Salomon also doeth witnelle, when he saide, The eye is not satisfied Eccles. 1, 8. labors of then were with seeing, nor the eare with hearing. By which this bleffedneffer faying, Salomon doth fignifie, that nothing e: vet it is not abl fufficeth man before he come vnto God, endeflednesse is oth ioie God, and ble sedlie to rest in him. For rt of man, as alreads God hath ingraffed fuch a defire in the heart ne last daie shal cont of man, that no good thing can suffice him, raised. For which besides the soueraigne happinesse: which e last judgementar having once attained, hee resteth therein all this ful and ablow bleffed. So that the most perfect state of man vpon the Sames that be eternal felicitie, the which we begin e bodies doe he inthis life, and in the life to come shall red alreadie perfectie enioie the fame. Hitherto belonndued with do geth that faying of Prosper, The life to come as thought to be blessedlie everlasting, and evere felicitie it fel AA S lasting-

CHAP. 42. The first part VER.4. lastinglie blessed, where certaine securitie is, & secure quietnes, and quiet wifulnes, happie eternitie, eternal happines, where perfest lone is, no feare at all. This happie state was offered in a vision Renel. 21,20 to Iohn in the Reuelation. For he fame the hohe citie neme lerusalem come downe from heauen, prepared as à bride trimmed for her husbande. 4. Whereinneither forowe, neither crying, neither death shalbee, but ioie, peace, quietnes, and e-18. uerlasting life, the walles whereof are of lasper, 22. and the citte it selfe pure golde. The temple whereof was God almightee and the Lambe; the 23. glorie of God did lighten it, and the lambe is the Renel22, 5. light of it. They shal neede no candle, neither light 4. of the sunne: For the Lord God gineth them light. And they shalfee his face, and his name shal bee in their fore-heades. This description of true happines, which wee looke for, is fet downe not so liuclie as the felicitie it selfe, but onelie to stir vs to desire the same, and to make vs to proceed in the race of godlines, vntil wee attaine vnto the marke of blesscdnes promised. 8. Cor. 2,9, For truelie it is saide of Paule after Isaiah : The thinges which ere hath not seens, neither eare hath heard, neither came into mans hearte. bath Godprepared for them which love him. A-1. Cor 13,12 gaine, Nowe we see through à glasse darkelie. hut then we shal see face to face. Wherefore, line wee through faith; walke we in the firite; seeke we those thinges which are abone

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bone; knowing that in this worlde we are pilgrims, Gal. 5, 16. let vs co-on towarde enerlasting life; let vs for- colos.3,1. get that which is behinde, and endenour our fel- Heb. 11, 13. nes to that which is before, and followe harde to- Heb. 13, 14. wardes the marke, for the price of the hie calling of Godin Christlesus. Let vs consider that no Phil 3.13. euil can be imagined either more pestilent,or more damnable, than through finne to bee feparated from God, from the euerlasting fountane of blessednes to bee turned vnto moste lothsome miserie, and from the most pleasant life vnto the most bitter death.

IAL

By this which hath beene saide, it is to Against the confute the vanitie of the Philosophers, who vaine opini define mans felicitie otherwise than wee doe. Thillies-For if the true happines of man, be fuch a per- phers confed ftate, wherein neither anie miserie maie cerning true befeared, nor anie good thing defired, or bee happines. wanting, as shal be in y euerlasting life, whereinto in this world through godlines we haste; doubtles they al are much out of the waie, which doe measure happines, and last & proper ende of man by aniething in this world, of what auctoritie soeuer they bee which teach the same. For they are but dust and ashes, yea nothing, being compared vnto that malter en our God, vnto whose wordes wee are

Two ne. Epicurus the ringe-leader of Epicures, Against al doeth Epicures.

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VER.4. doeth measure the ende of man, by à pleasant life. For hee taught that the chiefest happines. of man was onelie the pleasure of the bodie, which confisteth in daintie meats, and drinks, and delightes of the flesh. But who were his maisters? Euen verie beastes. For he therefore judged pleasure to be the cheefest happinesse, because beastes also for companie desired, and followed the same. But Epicurus did neither wiselie, neither wel in following the leffons of beaftes, as the Stoikes reprehended him. For the beastes neither desire pleasure afore all thinges, but their owne conservation: then pleasure as aggreeing to reason. Nowe howeil this impure opinion of Epicurus befeemeth man, euerie man, haue he but à meane capacitie, maie perceaue. For what, I beseech you, doeth so either weaken the vnderstanding, or breake the strength of the bodie, as bodilie pleasure, if it exceede the lawes of nature? For al the powers of the bodie are quickened by the work & labor of the mind: but through idlenesseand voluptuous delightes, they languish. Asitis verie-wel saide of one: After the delectation of the bodie, followeth the destruction of the flesh. Because naturalie the companió of pleasure, is paine. For the car & of corruption, which is a verie paine, ar fenfual delightes. And therefore both Cicero & Salomon compareth pleasure to an harlot, and

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of the 84.P salme. CHAP. 42. nam, by a pleasar that fitlie. For Cicero saith, that pleasure achiefest happing mong vertues, is like an harlot amongest honest ure of the body matrons; for by her flatterie shee destroieth man. meats, and drink And Salomon, The lipps of a strange moman drop Pren. 5,30 out who were he as an honie combe, and her mouth is more softe s. For he therefore shan oile: but the end of her is bitter as mormeneefest happinesse worde. For as Bees doe firste giue honie, and panie desired and foorthwith pricke with their sting: fo bodi-Epicurus did nei lie pleasure (of which the Epicurs make three following the left fortes, namelie to feede delicatelie, to drinke oikes reprehended pleasantlie, and to live lecherouslie, the rest er desire pleasure feruing herevnto, whether they delight the eies, or please the eares, or prouoke the bodie owne confernation: by what meanes foeuer vnto pleasure they to reason. None cal appurtenaunces) beareth a show of goodn of Epicurus be nelle, while it ticleth the mind by her enticeaue he but à meane mentes, but in the ende it bringeth moste or what , I befeech bitter sorrowe. Because not onelie the worde en the voderstan of God condemneth the pleasure of the both of the bodie, as die as hurtful to the foule; but also the verie de the lawes of na-Philosophers too of the wifer kinde. For An- Antifihenes the bodie are quo tisthenes called bodilie pleasure, extreme mi- Critolaus. r of the mind: but ferie. Critolaus the Peripatetion did not oneoruous delightes, lie cal it extreeme miserie, but saide moreouer -wel faide of one: that it was the cause and spring of al euils. Ardie, followeth the chitas the Tarentine, as Cicero doth report, Architas use naturaliethe sa there is none more deadlie à pestilence ne. For the car given of nature to man, than is the pleasure ie paine, ar fenor the bodie. For pleasure flaieth counsel, is both Cicero& an enimie to reason, d zeleth the fight of to an harlot, and the

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the minde; and hath no dealing at al with virtue. And Arittotle, did saie, that bodilie pleasure agreeth to beastes rather then to

The reasons which the familie of Epicures hath to confirme the bleffednes of man to be pleasure, are foolish and ridiculous to those, who know that the end & perfect state of nature is to be considered in those things which make nature perfect, not in those things which destroie nature. Let vs therefore sende-back the Epicure to the hogs his masters, or vnto Penelopes her woers, of whom it seemeth he learned his philosophie; and let vs beare in minde the faieng of Iefus the sonne of Sirach; He that resisteth pleasure, prolongeth his life.

2-Against of Pinda-7243.

Pindaruscapitane of the Lyrikes, to currie the opinion fauour with his princes, did thus define the felicitie of man: Let him knowe that he is happie in the fight of God, who hath glorie with goods. For that is the onelie happines of man. But forfomuch as riches are outwarde thinges and glorie is vane, and subject, oftentimes to alteration, who, I praie you, can bee blefled thereby: especialie seeing hee is not happie, but miserable, whiche feareth anie enill?

3. Against The Poet Simonides faith, the best thing the opinion that man can haue, is health; the next to that,

VI of the 84. Pfalme. VER. 4. CHAP. 42. ing at al within is to bee well fauoured; and the nexte to of Simoniaie, that bodie that, to gette riches by good meanes with- des. es rather then o out fraude. This fellowe also followeth the counsell of his senses, not of reason. familie of Epiger Nowe that fuch a man is not bleffed, it is ednes of man tole manifest by this, that hee is subjecte to the idiculous to those mutabilitie of fortune, of whome also he stane perfect flate of no deth in feare. n those things which Aristotle the chiefe among the Peripa- 4- Against n those things which tetikes, had the people, euen the greate Pa-the opinion tron of error, and the peruerse interpreter of Aristotle. herefore fende back his mafters, or vino of the trueth, for his master. Hee with the whom it feemeth he Stoikes doeth well condemne the filthie pleaand let vs bearein the fonne of Sirah rolongeth his life. Lynkes, to curit did thus define the knowe that he is ho.

sure of Epicurus, as more meete for à beast than for anie man : but hee seeketh with the wifer men of the multitude, two other kindes of good thinges; wherein erroncouflie hee doeth place the blessednesse of man. The one hee calleth civil, the other contemplatiue. To these hee annexeth the three fortes of good thinges, to witte, of the minde, of the bodie, and externall. Both his Ciuilian and Contemplator, hee faith, Stande in neede of these thinges, but the Ciuilian more, and the other lesse. Secondlie hee placeth the blessednesse of the civile

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But each felicitie, as he faith, is by prosperitie bewtified & encreased; & by adversitie obscured, & diminished, and oftentimes defaced vtterlie.

The Stoikes with weightie arguments did Thake this opinion of Aristotle, both for calling them good thinges, which were not, and for faying youtward thinges did availe much vnto bleffednes, especialie seeing hee himfelfe had placed the perfection of the same in the minde. Nowe, if there it be perfect, doutlesse outwarde thinges, which come not night the mind, cannot alter the minde: but the verie minde as of externall thinges he hath fetdowne. Butto bee briefe; seeing Aristotles felicitie is contrarie to our religion, yea and to reason also, who maie embrace the same as true? What vertue, I pray you, is perfect without godlinesse? What contemplation but is erroneous, if it have not the light of Gods heauenlie worde? What goodes of fortune are not transitorie, & vncertaine? Vndoubtedlie, as Cicero doth faie, If ablessed life mare bee lost, it cannot bee bleffed. Whoso feareth alteration, is not without griefe. Let Aristotle therefore confider more aduisedlie what kinde of happinesse it is which hee promiseth t his I oue passe Ciuilian and Contemplator. in silence that the ende of mans nature is a car other thing, than 'teporal function, or office.

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In the booke of Iob, there bee five thinges s. Against numbred, wherein the wife men of this world the vaine odoe place their chiefest happines, to wit, in pinions of the multitude of children, in aboundance of wife men. riches, in the health of the bodie, in sumptuous buildinges, and to bee famous in the worlde. These together are thought to make a mā happie. But because such as abound with these thinges, doe hange betweene hope and feare, they are in verie deed moste miserable. For they doe alwaies feare least some euil doe happen, and fortune change her face. And therefore miserable, as I maie saie, is their blessednesse, which is subjecte to so manie chances, and whose ende is endles miseries as the Pfalmes 37. and 73. doe teach. The vanitie of all these, wee maie ouerthrowe eue by this onelie argument. Nothing is so great, or so heaped-together in this life, that it can suffice him, which desireth more, according to that of Seneca: Fortune hath ginen much to manie men, but enough to none. Wallowe thou in pleasures, exceede in banquetting excell thou Sardanapalus, passe Epicurus, yet thine vncleane mind wil continualie wish-for somwhat else. Gather thou so much wealth as thou wilt excel Cræsus, passe thou Crassus, yet thy minde wil continualie desire more. Enlarge the boundes of thie dominions as much Bb . 25

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386 CHAP. 42. The first part

VER.4 as thou wilt, yea though thou ouercome the whole worlde, yet another worlde will bee fought, which thou must ouercome. In all other thinges either wee attaine not so much as wee woulde, because our desire is vnsatiable; or wee repent that wee haue our wishe; and when man hath best fortune, then commonlie either some woefull chaunce, or a gnawing conscience doeth trouble him. And nothing is so fortunate in this life, but it hath much miserie and bitternes admixed therewithall, as Pindarus saideright wel, One good thing present, bath two discommodities therewith-

The opinion the truth.

Socrates, who in my judgement is more to of Socrates be commended than al the about named Phinearest unto losophers, placed the felicitie of man, not in this life, but in another life, following therein, not the brutish beastes, nor the folish multitude, nor Cræsus, nor anie of them, who in this world feeme fortunate, but nature for his capitan: his argument which he vsed was this: The natural desire of man, is not vane. But all men naturalie desire to be happie. Therefore this desire is not vane. But none come unto this happines in this life . For in this life nothing maketh à man perfecte. Therefore it is to beef ght for in an other life.

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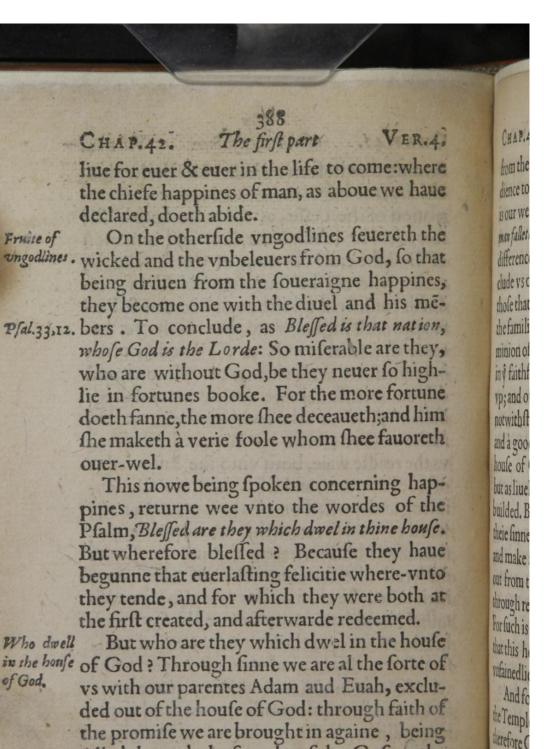
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VER of the 84. Pfalme. VER. 4. CHAP. 42. ou ouercomete cording to whose mind, Plato his scholer, doth Worldewill call the true happines sometime the contemtercome. Inal plation of the beste, as the waie vnto blisse; me not found fometime he maketh the loue and imitation etire is volations of God the ende of man, or chiefe felicitie, ue our wither me as that wherein the soueraigne blisse of man ane, then common doeth confist. And although Socrates & Plahaunce, oragnam to approach nighest vnto the trueth : yet beublehim. Andro cause that smal sparcle of the trueth is often his life, but it has ouerwhelmed with varietie of opinions, and nes admixed there disputations, & as it were with dirt and dregs right wel, One god bestained, let vs acknowledge the great benefite of God, who by his worde sheweth vs the readie waie, both vnto the knowledge dgement is more to of true happines, and also vnto the endles ene aboue named Phi ioieng and possession of the same. For the citie of man, not in word of God sheweth that onelie pearle, that fe, following then foueraigne bliffe wherein the minde of man nor the folish mul doth rest: the sweetnes whereof whoso once ie of them, who is hath tasted (for even in this life also it is also te, but nature for his tasted, though not vnto satietie) he forthwith ich he v fed was this begins to abhor al those things, which the miis not vane. But ferable multitude, and men of power in this pie. Thereforeth worlde haue in admiration. But that we maie attain vito the quiet possession of this happicome unto this benes; godlines, the steps whereof we have afore is lefe nothing main in th. chapter set downe, bringeth to passe. e it is to bee Which godlines doth maruelouflie couple vs fraite of to God, yea in such wise, that we become one godlines. the right wale with kim, being conformed to him shall so liuc Bb 2



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CHAP.42. of the 84.Pfalme. VER.4

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from the couenant, that is from faith and obedience towarde God. And forsomuch as great is our weakenes, whereof it is that even a inst Difference man falleth in à daie seuen times, we are to set à bespeene difference betweene those sinnes which ex-sinnes. clude vs out of the house of God, & between those that expel, and vtterlie separate vs fro the familie of God, and bring vnder the dominion of fathan. Manie are the infirmities in y faithful; diverse wicked affections springvp; and oftentimes they offend of ignorance; notwithstanding so long as they retaine faith and a good conscience, they doe abide in the house of God, not as of his household onlie, but as liuelie stones also of which the house is builded. But when wittinglie and of purpose theie sinne, theie ouerthrow their conscience, and make shipwrack of faith, and so are cast out from the spiritual familie of God, vntill through repentance their come home againe. For such is the goodnes and mercie of God, that this house is alwaies set-open to such as vnfainedlie repent.

And for somuch as this house of God, is How God is the Temple wherin God wil be worshipped, served in therefore God maketh mention of the chiefe his Church. service in the same, when he saith, for ever and ever these dispraise thee. And as the grounde of this praising of God is the goodnes and mercie of God, according to the saieng of the Bb 3 Psalme.

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The first part CHAP. 42.

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Whie God Pfalme, Praise ye the Lord, be cause he is good, for derh. Wherein the true praise of God doeth confift.

Who doe

is to be prai- his mercie endureth for ever. (Vnder which his goodnesand mercie are comprehended al his Pfal. 116,1. works, al his benefits, & al i promifes of God, Mercie of as maie be gathered out of the 136.Pfal:)So y comprehen- praise of God consisteth in y true knowledge of God; in the meditation of the wonderfull workes of Grd; in an affured trust of his promises; in true obedience; in praier; in lauding his goodnes and mercie; in confession &c. Wherefore none can duelie praise God, but fuch as dwel in his house, namelie such as are trulie religious, whose praises God liketh-of, Praise God. and alloweth: whose eares are open, not unto the mouth, but unto the hart; not unto the tongue, but wato the life of the comender, as Augustine saith; So that neither of the wicked, who found one thing with their lips, and shew an other thing in their life; nor of hypocrites, because y face of their soule, if so I maie speak, is filthilie defaced with the mire of vane glorie, and vnder the pretence of lauding God doe feeke their own praise;nor yet of hirelings is god praised, for theie praise their bellie, not God: but the godlie which live through faith, whose whole cogitations, and good workes, are commendations of God, they onelie praise God. fore faith Augustine: What soener the a do t, do is well, and thou hast praised God.

And whereas the workes of God, as the Sunne

of the 84. P salme. VER. 4 CHAP. 42. Sunne, the Moone, y starres, the fishes of the How the sea, lightening, and thunder be saide to praise praise God. er. (Vnder which) God, it is by a figure called Metonymia, becomprehended: al i promifes of Ga cause through their bewtie, & great commodities which they bring to mankinde, they of the 146.P6196 in y true knowled prouoke men to praise God. Musical in-Againe, whereas God is saide, as maie ap-sibrument' in ion of the wonder peare in the Pfalmes, to be praised with Cym-the old Lan flured trust of his m bals, Tympanies, and fundrie instrumentes of fignified. e, in praier; in land musicke, that was but figurativelie done. For e; in contession&c they fignified he we God in the newe Testawelle praise God, h ment, was to be praised with y sweet musike te, nomelie fuch as and harmonie of founde doctrine, and of god- organs de praises God likethe lie behauiour. Organs and Musike maie bee Musike whe res are open, not onto le reteined in the Temples of Christians, so long to be retainot unto the tonguin as they bewtifie & further the ministerie, and Church. der as Augustinelan do not hinder the same: but from these things, ricked, who found a let that Iewish persuasion, touching the opind they an other thin nion of worshippe, be farre abandoned. The ocrites, because you like judgement maie bee given of finging of tie speak, is filthing Psalmes, and other lessons in the Church. rane glorie, and ma Moreover when the Pfalme faith, For ever witte of God doe seeke the and ever: it fignifieth howe the Church shall the Church. relings is god pra abide for euer: yet that out of this life it shal Hie, not God: but be translated vnto immortall glorie, and ioioh faith, whose whi ned to the fouerainge happines, in which it orkes, are commen shal bee blessed for euermore. And this e praise God. is the ende of our religion, which alone reat Gener 12 30 ducth vs vnto the originall from whiche Bb + d God. WCC tkes of God, a

CHAP.4 CHAP. 42. The first part VER.4. monie of t we have estraied; and alone restoreth vs to bleffed, no perfection and blessednesse, than which nothe world Perfection thing is to be defired more. For in verie deede or happines this is perfection and happines, euen for euethecleare what; mile of ble riething to attaine the ende for which it was created, and therein to rest, and be bleffed. remedie vi crosse. The vie of Wherefore the vie of this verie is three-folde. Theth this 4. verf. The first is, that we studie out of Gods word of this hor to knowe God the father in Iesus Christ thorough the holy spirit; y we shut our selves thoniegoodli rough faith into his house, and therein conticesse in the nue; that we both in heart, and in conversatimen do le on doe praise God whom we knowe, and belie mifera ing praised, do loue, being loued doe expresse wale vnto and imitate, and by immitating enioie him, neither and by enioieng be made immortal and blef. fetc fed; and finalie, that being made immortal & bleffed we maie abide euerlastinglie in the soueraigne happines, finging Pfalmes & hymns continualie to God with all his elect. This continual praising of the euerlasting God hath annexed there-vnto most pure, holie, and Pfal 14.7. comfortable pleasure: According to the Pfal. 16, 11, Pfalme: lacob shal reioyce, and I frael shalbe glad; and in an other Pfalme, At thie right hande there are pleasures for euermore. Another vie is, that in al afflictions & oubles we fetch cofort, cofidering y both we are in the house of God, and also that by the terr-

of the 84.P falme. VER.4. CHAP. 42. ne restoreth wa monie of the holie spirite, we are pronounced e, than which no bleffed, notwithstanding that in the fight of For in veriedent the world, we seeme miserable. For after night pines, even forem the cleare daie wil appeare. So that the prode for which it was mise of blessednesse ought to be in steede of à eft, and be bleffel remedie vnto vs against the bitternesse of the verfe is three-fold crosse. e out of Gods non The thirde vseis, that so manie as are out I in Lefus Christin of this house of God, although their haue mawe but our felues he nie goodlie children, outward peace, good fucife, and therein com cesse in their matters, yea and in the eies of men do seeme blessed:yet theie are extremeert, and in conversar lie miserable, as theie which hasten the readie m we knowe, and to waie vnto endlesse perdition. From which ne loued doe express neither Epicurus, Zeno, nor Aristotle can mitating enious him fetch their families, whom miserae immortal and ble blie theie haue fedde with à o made immortal vaine hope of bleserlaffinglie in the fo sednesse. 12 Pfalmes & hymn all his elect . The he everlasting God most pure, holie, an According to the and I frael balbe glas At thie right has nove, afflictions & 1 ering y both To that by the the

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THE SECOND

part of the Psalme.

To show CHAP. I.

2. The summe of the second parte of this Psalme generalie; 2. The invincible courage of true Preachers; 3. Whether al the ministers of the Gospel, have the holie Ghost.



He second parte of this Psalme, comprised in three verses, name lie in the 5.6. and 7. describeth the state of the Doctors of the Church. The members of which

description, are these. The first concerneth the courage, and weapons, where with Doctors are to be fenced; The second with what mind and studie men are to enter-into the ministerie; The thirde, how these are to passe through the vale of teares in setting-forth, and enlargeing the kingdome of God; The sourth, an allegorical representation of the ministers of the worde; The sist, a promise of blessing, and of good successe in the ministerie; The sixt,

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parte of this Pfalme in three verfes,name 6, and 7, describet fthe Doctors of the ne members of which first concerneththe here-with Docton and with what mind er-into the ministr are to passe throng forth, and enlarge The fourth, ana of the ministers a fife of bleffing, and isterie; Thesixa,

of the 84.Pfalme. VER. 9. CHAP.1.

a final cause of this successe. That it maie appeare howe the ministerie of the worde, is preserved by the presence, and power of God in the Church.

The fift verse.

BLESSED IS THE MAN, WHOSE STRENGTH IS IN THEE.

THis first part of the description doth minister courage vnto the Doctors of the Church, for the withstanding of Satan, and the gates of hel. An euident example maie be seene in the Apostles, whome Christ did send into the world to preach the Gospel. For he sent euen rude men vnto the moste eloquent; plaine fellowes vnto the subtile; naked men vnto armed; weake vnto the strong; poore vnto mightie princes of the Empire, and of other nations; quiet vnto cruel persons; yet theie ouer-came, and spread-forth the kingdome of Christ, in so much that in a verie smal time their found went ouer the whole worlde.

But how came their by fuch a courage? Euen God gaue it them, who alwaie worketh in the ministerie of the worde. For beeing armed with the power of GOD, their entered battaile with the worlde. thereCHAP. 1. The second part VER. 5.

are not carnal, but mightie through God, to castdowne holdes, casting downe the imaginations, and
senerie high thing that is exalted against the
knowledge of God, and bringing into captivitie enerie thought to the obedience of Christ. The ministers of the Gospel armed with this courage,
do prevaile against the gates of hel. For which
cause theie are pronounced blessed, by reason
of the infallible hope, which both theie have
themselves, and shewe to others. This courage GOD in al ages endueth his ministers
withal. This the Lord gave vnto his disci-

Whosevers sinnes ye remit, there are remitted; and whosevers sinnes yee retaine, there be retained. Therefore the holie Ghost is that fortitude, wherebie the ministers of the worde, are emboldened to oppose them-sclues against the gates of hel. This strength of God his spirite, both maketh the mindes of teachers couragious, and bringeth power to the worde, wherebie it taketh effect in the harts of such as heare the Gospel. Furthermore this fortitude of the spirite doth give witnes that the doctrine of the Gospel is not forged, but from God himselfe. For it is a great miracle, that the whole world, and especialie, that so mightie

an Empire as the Romane was, could not hinder those fewe discip's of the Lord, but mau-

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CHAP.I.

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gre their heads, theie scattered the seede of the Gospel ouer the whole worlde. Martine Lu- Mart. Inther, à man of holie remembrance, for the space of 45. yeares through this power of the spirite, opposed him selfe against the whole Romane Empire, and al the kingdome of Antichrist. And although at the first Luther had no partakers against so mightie an aduersarie, the chiefe whereof was the Duke of darkenes, cuen the diuel him-selfe: yet so he preuailed, that all the power of Satan, and rabblement of Antichrist, could not diminish so much as one haire of his head. Such is the valiantnes, wherwith the Lord armeth his ministers.

But what? have al the ministers of the Go- Whether al spel the holie spirite? Are not manie giuen the minipartlie to ambition, (ah greefe) & partlie vnto fers of the other sinnes? What hath the holie spirite to do the holie with ambition, and wickednes? A difference spirit, or no. must be set betweene the ministerie it selfe, & An enswere the ministers of the Gospel. In the ministerie the holie Ghost is alwaie effectualie present. For what the force wherbie we are nourished, is in the bread: y is the holie Ghost in y word, wherby we ar moued to beleue, & born-anew. For the heavenly Father hath so decreed, y the spin c of the Sonne shalbe present, and work, both with the word, & in the word. Hence it is y minuters of the new Testament, are caled of the Apoltle, ministers, not of the letter, but of the 2. Cor. 3.6.

398 These cond part GAPIT. VER.C. CHAP.I. greed with spirite. So manie therefore as resist the worde is because of the Gospel, whosoeuer, be he worthie, or heefe too, h vnworthie, preacheth the same, resisteth the Inthocas à la holie spirite. For so great à matter dependeth pirite of cou not either upon the worthines, or unworthiher than the nesse of ministers. Iudas preached, and Peter Indas. Moreoue Peter. preached, and both of them baptized: but the bing, it is to word, and the baptisme was Christs, in which folde calling his spirite did worke. Inthere is a ! Againe, the question maie be aunswered; of instruction that al preachers which teach the word rightmeanes, vis, lie, haue the holie Ghost, but not al alike. For and not by 1 theie whose life aunswereth to the doctrine, was the calli haue the spirite, as both a teacher, and a sanctibe spirite of fier: But if the life agree not with the doholie Ghoft Arine, theie haue the holie spirite, as à teacher, strue, is also but not as a sanctifier: and that through their out al mixtu owne fault, because stubburnelie theie resiste miracles, wh the holie spirite. That holie man of God sconfirmed Moses he had the holie spirite not onelie as a Mofes. then are the prophecier, but also as à sanctifier too. Beare of God.a cause as his prophecies were most true: so was Bto beackn his life most holie. But Balaam had the spi-Balaam. staught is rite of prophecie and of teaching, which vnom the Pr doubtedlie was the holie Ghoste: but he had postles. Who Num. 22,28 nor the spirite of san Elification. For he was mer neth ar 29. ambitious, and couetous, for the which iis spot esthi owne affe vpon whome he fate, rebuked him. Peter had the holie spirite, both of teaching pre ch Peter. and of fanctification; because his conversation agriced

of the 84. Psalme. VER.S. CHAPI.

agreed with the puritie of doctrine. But Iu- Indan das, because he was not onelie couetous, but a theefe too, had the holie spirite as a teacher, but not as à sanctifier. Because he obeied the spirite of couetousnesse, that is of Sathan, ra-

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Moreouer, as touching the spirite of tea- how called. ching, it is to be noted, that as there is à twofolde calling by meanes, and without meanes: So there is a twofolde probation of the spirite of instruction. For , if the calling be with-out meanes, y is, by God himselfe, & Iesus Christ, and not by men after the ordinarie manner, as was the calling of the Prophets, and Apostles, the spirite of instruction, without al doubt is y holie Ghost himselfe, whose doctrine, for y he is true, is also true, firme, and heavenlie, without al mixture of errors: it hath also heauenlie miracles, wherebie the trueth of the doctrine is confirmed. But if the caling be by meanes, then are the spirites to be tried, whether theie are of God, and so farre-forth the holie spirite is to be acknowledged for the teacher, as what is taught is agreeable to the worde receaued from the Prophetes, from Christ, and his Apostles. Wherefore let him be accursed of vs, y prea beth another Gospel, than y which the Apol es through the comandement of Christ hat pre ched, & hath y testimonie of y Prophets.

Ministers

400 The second part CHAP.2.

phets. So that in vaine is the holie spirite pretended, when a defection is made from the voice of the Gospel.

CHAP. 2.

1. The special thinges required in a minister of the Gospel; 2. Howe the knowledge of Gods word is attained; 3. State of wicked ministers.

AND IN WHOSE HEART ARE THIE WAIES.

This fecond mêber of the description, concerning the minde and studie of the ministers of the Gospel, is referred vnto their knowledge of Gods worde, vnto their feeling of the same in their heartes; and vnto the direction, or rule, wherebiethe preachers of the worde should gouerne the people committed to their charge.

1. The know his word requiredin ministers.

Then first of alit is required of teachers in ledge of God the Church, that their knowe the celestial do-Arine. Which doctrine is for that cause tearmed the waie of the Lord; because it is to man as à waie prepared of God, to goe the ebic from death vnto life, and from the troubles of this world, vnto bleffed immortalitie. Walke in my commandeme tes, faith the Lorde by the Pro-

CHAP.2.

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quired of teachers in nowe the celestial e is for that cause tea d; because it is tom od, to goe the nd from the round d immortalitie// ith the Lorde by

401 of the 84.P salme VER.C. CHAP.2.

Prophet. Againe, Blessed are theie which walke Pfal. 119,1-

in the Lame of the Lorde.

Moreouer, the knowledge of this waie, Knowledge that is of heauenlie dollrine, somtime is pow- of Gods red in by a secrete blast, and inspiration from heauenlie God without the labor and care of man; as home attaimaie appeare in the Prophetes and Apostles. ned. Sometime it is gotten by the labor and paines of man. Which labour hath two partes. The Praier. first and principal whereof, is, burning and continual praier vnto God, that he would direct vs in his trueth, teach vs, and lighten the eies of our minde. For, except the Lord build Pfa.127,1. the house, there labour in vaine that builde it. The other part is an earnest studie of God his Sudie of worde and wil. Nowe that men be rightlie the Scripframed vnto that studie, fixe thinges be neces- wees. sarilie required, of which breefelie we will speake.

The first is dailie reading of the scripture. Sixe things Which who so wil reade with profite, must necessarilie haue the knowledge both of those tongues, required in wherin the scripture was at the first written, a student of without which, neither the kinde of speech, mes. nor the phrazes can be vnderstoode; and be-Knowlede side not onelie Logique, to espie the order & of the methode of the matter, but the knowledge be-tongues. of other artes, and especialie of that part Logique. phi of other artes, and especialte of that part Natural philosophie Paul Philosophie. commendeth this studie of continual reading

vnto

CHAP.2. The second part

vnto reading.

Observation

The second is an observation, and collection of the principal pointes of heavenlie do-Arine, without which the paines in reading is to smal purpose. For, as in all artes this care is necessarie to him that would be substantialie learned: so little shal he profite in the facred Scripture, which observeth not the chiefe heads of religion; neither bringeth all that he readeth vnto some special common place.

The thirde is a diligent regard vnto common axioms, & sentences, which are as general rules, ministring judgement in doubtful causes; as Rhetoricias of general theses, which therefore these call consultations, do judge of particulars, and causes in controuers. Hitherto maketh observation of examples, from which the determinations of matters in doubt are fetched oftentimes.

The fourth is a sure reteining of the premises in minde, that when occasion serueth, there maie be drawen out of the treasurehouse of memorie.

The fift is contemplation, wherebie as it were at the first fight of the minde, we behold the whole course of the Scripture. By this we compare thinges like, and vnlike together by this we reconcile contrarie places; and by this

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uation, and college es of heavenlie do paines in reading is in al artes this care rould be fubstantish e profite in the face crueth not the chief er bringerhal thath

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tion, wherebie at he minde, we behow cripture. By this in vnlike together e places; and by the

403 CHAPIZ. of the 84.P (alme

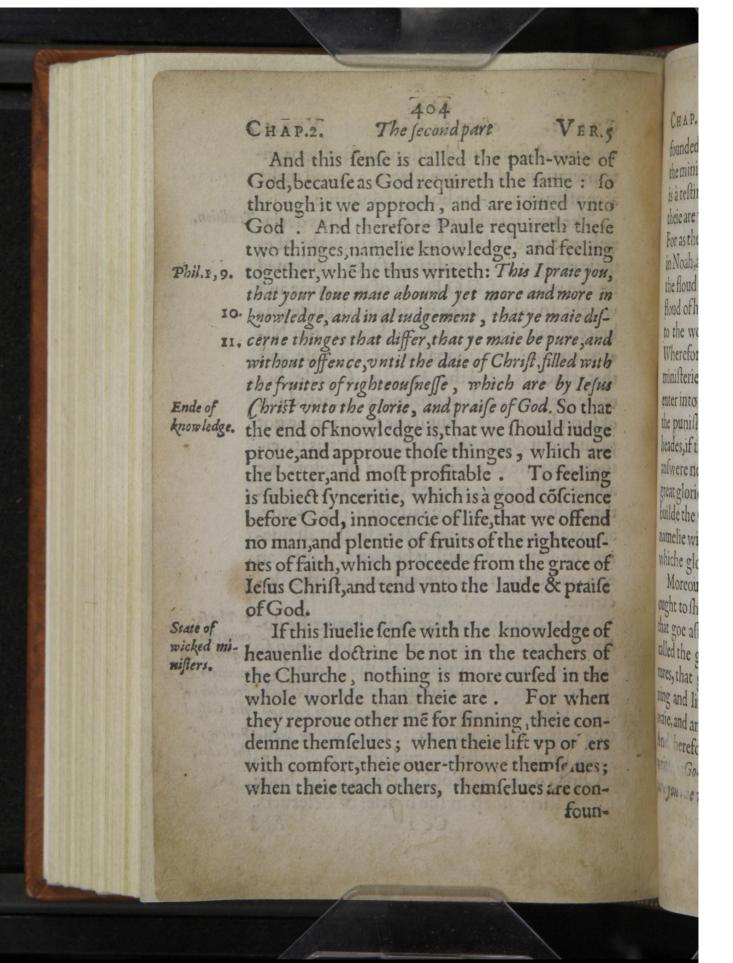
VER.C.

we seeke definitions, diuisions, distinctions, interpretations of obscure places, yea and make à constitution of the bodie of dostrine.

The fixt is tradition of elders. This decla-Tradition. reth what the holic fathers have thought of euerie thing. This tradition, if it be confirmed by the worde of GOD, is of authoritie and weight. In which respecte wee faithfullie imbrace at this daie the Creede, both of the Nicene councel, of Athanasius, of Ambrose, and that which is caled the Apostles Creede, because theie are euident groundes gathered out of God his worde. But if the tradition be not proued out of the word of God, then is it, either contrarie to the worde, and therefore we abhorre the same, as the voice of the serpent that seduced Enah; or it is beside the worde. and we recease it, in respect of such as delinered the same out, vntil it be drawen into an cuil conclusion by the enimies of true do-Arine.

With this knowledge of the heavenlie do- 2. The fe-Arine there should be joyned, as in al men, so required in especialie in the ministers of the Gospel, a ministers, & liuelie feeling in the heart; without which, preachers of knowledge doth not profite, but hurt rather, the Gospel. through the fault of man. This livelie sense Feeling of pro deth from faith, and other motions a-the hears. gi in o the Lawe of God, which the holie spirite stirreth-vp in the hertes of beleeuers.

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405 Val CHAP.2. of the 84. Psalme. the path-water reth the fame: nd are joined in ule required the

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founded; to be short, whatsoeuer theie doe in the ministerie, committed to their charge, it is à testimonie to their owne damnation. For theie are verie-like the makers of Noahs arke. For as theie, when the arke was builded, wherin Noah, and his familie was faued, perished in the floud: so these men, shal perish in the floud of hel fire, when such as gaue credite vnto the worde theie preached, shal be faued. Wherefore let both them, which are in the ministerie, and them also which purpose to enter into the same, consider, howe grieuous, the punishment is, that hangeth-ouer their heades, if the feeling in the heart, and their life answere not to their doctrine : againe, what great glorie is laide-vp for them, if their doe builde the Church of Christ with both hands, namelie with doctrine, and with example. Of whiche glorie afterwarde we wil entreate.

Moreover the teachers of the Churche 3. The third ought to shewe the waie of the Lord to men red in the that goe astraie. For which cause theie are ministers of called the guides of the flocke in the Scrip- the Goffel. tures, that going-before them both in learning and life, their maie both prepare the waie, and animate others to followe them. And herefore in the prophelie of Isaiah, it is Writte Go-through, goe-through the gates, pre- 1fai. 62, 10,

pare you se waiefur the people caste-up, caste-up CC

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the waie, and gather out the stones, and set-up a standard for the people. Let preachers therefore of the worde understand, that as their ought to goe before other men, both by example of good life, and sound preaching: so their must first before others come into peril. For which cause it soloweth in the Psalme: Who goeth the rough the valleie of teares.

CHAP. 3.

1. That the Church of God, especiallie the mini-Sters thereof are to endure persecution; 2. Of the crosse, the kindes thereof; 3. Speciall thinges to be remembred of such as are punished deserved lie; 4. The faithful how tried; 5. Of martyrdome, who are martyrs, and howe there are to be thought-upon; 6. Whether idolatrous Princes are to be obeied.

The fixte verfe.

WHO GOETH THROUGH THE VAL-

This thirde member of the description putteth the preachers of the worde in ninde of the peril, and daunger which accompanieth the minister :. For it affirmeth howe their flones, and ferm preachers therein that as there our both by examples hing: so therein to peril. For which alme: Who gother

d, especiallie the unpersecution; 2.0 fth 3. Speciall things the munished deserveding t. Of martyrdome, who we these are to be whether idola-

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the description parties worde in another which accompaint affirmeth how

CHAP.3. of the 84.Pfalme. VER.S.

theie are to passe through the vale of teares, that is, theie must advance the kingdome of God with much trouble, and persecution. For such is the rage of Sathan, and his members, that withall their force there she vppon the godlie ministers of the worde, that with the streame of their blood, their mais stoppe the course of the Gospel, yea and abolishe the Church: but vaine is their hope. For stronger is he which taketh the preachers parte, than all the gates of Hel.

If God saieth the

Apostle, bee on our side, who can bee a- Rom. 3,31.

Furthermore, Dauid tooke this allegorical speach from a present occasion. For being in exile, and seeing with what daunger al the feastes which God had ordained, the people went vp to Hierusalem for to sacrifice, with spiritual eies he beheld the great perils and persecutions which their shoulde endure. that in time to come, were to set-foorth the kingdome of Christ. So that the sense is this, As y people of God through the drie valleis, & for that cause prouoking vnto weeping & teares rather than vnto ioie, went-vp to Hierusalem at the hie feastes to sacrifice: So the teachers of the Churche, the Apostles and others, thro gh mie afflictios, tentacios, & persecutions, as it were through drie alleis do foread the Gospel, being readie to offer vnto God

480 CHAP The second part VER.G. CHAP.3. Lytron; the people which obeiethe Gospel. Howe giuen an greatlie Paule was persecuted, that he maie be tie. And an example for al, appearethin the 11. Chapnamelie ter of the seconde Epistle vnto the Corinthifolde Ly ans. Wherefore let the ministers of the gospel all. But i vnderstand, howe there are called not vnto of the sp pleasures and banqueting, but to suffer great which is conflictes, and moste certaine perils; and the awaie th more secure that their seeme, the nigher their mankino are to the snares. For the diuel is an enimie to & endur And therefore afore al others the Church. selfe, suf he setteth vpon the builders of the same, that theie beeing oppressed, he maie the more cabut for c ted to v filie ouerthrowe the Church through tyranfault due nie, and fraude. Beside, forsomuch as else-where both we that the guiltie,n and others too, have spoken much concerning the crosse belonging to the ministers of the but be ri fed. Of word, and to eueric particular member of the Church; I wil in this place onelie fet-downe keth, w the divers kindes of the croffe taken from the to be fera endes; and also annexe consolations, and rethe ran fo medies for each of them. And this word crosse, from ou The croße what it figas the Church doth vnderstand the same, is tisfactio mifieth. that thing, which doth trouble, and afflict ei-Because ther inwardlie or outwardlie. Of which comto God. monlie there be foure fortes taken fron the after th an dec proper endes of them. The first kinde, the Grecians doe name tiue is I. Kinde of tor, and

409 VIII of the 84. P (alme. CHAP.3. VER.6. Gospel. How Lytron; which generalie understood is a price crose or ed, that he maich giuen and paied for a ransome from captiui- affliction. hinthe 11. Char tie. And because there is a double captiuitie, vnto the Corinhi namelie à bodilie & à spiritual, there is à twofolde Lytron, to wit, a corporal, and a spirituifters of the gold are called not you all. But in the Church wee speake especialie of the spiritual. Which is defined to be a crosse , but to suffer one which is taken, and enioined for the washing taine perils; and the awaie the eternall punishment, and sinnes of eme, the nigher tha mankinde. And this Christ onelie hath paide, divel is an enimien & endured. For he taking our cause vpon him refore afore al other selfe, suffered punishment, not for his owne, ders of the fame, the but for our offences, that he might be impuhe maie the more ted to vs for a discharge of the paine, and nurch through tyra fault due; that is for a price of redemption; that the faithful might no more bee counted s elfe-where both m guiltie, nor held captive of the divel for sinne, ken much concerning but be righteous, free, and euerlastinglie bleso the ministers of sed. Of this kinde of crosse, the Lordespeaicular member of the keth, when he faith: The sonne of man came not Mar. 20,28 ace onelle let-dona to be served, but to serve, and to give his life for croffe taken from the ransome of manie, and so to take mankinde confolations, and h from out the power of darkenes, making fa-And this word and tisfaction to God, whome man had offended: derstand the same, Because man through sinne was bounde both trouble, and affice to God, and to the diuel, but diuerslie. For rdlie. Of which on a ter that man by sinne had offended God, ortes taken fir 10 an 'declined from him, he became the capriue. Satan, notasto a iuage, but asto á torme-Grecians does tor, and that by the righteous judgement of CC 5

410 CHAP.3. The second part

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God for the offence committed against him. Againe, as touching the punishment, man was bounde to God, as to a judge and partie offended. This punishment the sonne of God toke vpon him, and redeemed vs from the fentence of death and damnation, paieng à ransome for our redemption. And therefore it is faide, howe he offered his blood to God for à price to redeeme vs. For which cause also Paul doeth not saie, that Christ redeemed vs from the power of the Diuel, but delivered vs

from the power of darkenes, as from the handes * In the first of the hangman. But hereof wee haue spoparie. Chap. ken alreadie, * and shewed what comforts the

faithful maie fetch from hence.

2. kinde of The seconde is called Timoria (which Placrose, or afto faide was the punishment of vnrighteousnes) and is the crosse which anie man doth iustlie suffer for certaine sinnes, to wit, when punishment in just proportion aunswereth to the crime committed. In the Epistle vnto the Hebrewes this worde is vsed, where it is writ-Heb. 30,29. ten, Of howe much sover punishment suppose yee, Shal hee be worthie, &c. Christ hanging vppon the crosse, paide the ransome: but the theeues which honge on each fide of Christ, suffered Timorian, that is punishement due by lawes for their euil demeanors. Of the Prophete Ezechiel speaketh, on this wise;

che7,27. I will doe vato them as ording to their wates, &

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of the 84. P salme. CHAP.3.

according to their indgementes wil I indge them, and they shall knowe that I am the Lorde. This punishment is laid vpon men either by means through man, or without meanes of GOD himselfe.

But what must be do that is punished inst- Special lie for his offences? He must doe foure things. shings to be He must in the divel note lieng and murther; considered of in himselfe weigh sinne and miserie; in God inflie punihonor, judgement, and mercie; and in the gof- shed for his

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First, hee must note falsehoode and cruel- The dise! tie in the diuel, who, as hee slewe our firste ginen vonto parentes with a lie: so in these daies euerie faishood & moment, by lieng and tyrannie, hee lieth in cruelie. waite to destroie al mankinde. For, as Peter 1. Pet. 5,8. faith, As a roaring Lyon hee walketh about, feeking whome he maie denoure. Hee seeketh indeede to haue al men, but them onelie he deuoureth, whom he taketh in his snares of falshood. For that impure spirit doth continualie labour to make al men impure as he is. He infecteth the minde with false, and erroneous doctrine; the heart hee troubleth with raging stormes of wicked affections; the will hee bewitcheth with the cuil spirite of profite and lucre; and hee endeuoreth to defile the who elife of man with wickednes, that so man b eing spiritualie killed, maie bee his companion in euerlasting cormentes.

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412 The second part CHAP.3.

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Saul, Judas,

The remembrance of the studie of this euill spirite, the enimie both of God and man. wil stir-vp an hatred of sinne, and engender a detestation of vngodlinesse in the heartes of men.

Manin affiliction is to copare his owne ment he doth either Suffer or deserue.

No man fo

Secondlie, in himselfe he must with equal balance weie sinne, and miserie; and thinke howe the miserie which hee suffereth, is a definnes with served punishment of sinne, and by the greatthe punish - nes of miserie esteeme the ouglines, filthines, and multitude of his sinnes. Hee must thinke howe by his finnes he hath offended God, who is foueraignelie and infinitlie good. And thereof conclude, that his present capunished in lamitie is the verie waie vnto euerlasting mishis worlde serie, vnlesse some helpe doe come. At the according to remembrance hereof man wil tremble and his deferts. quake. Examples of this maie be feene by reading the Pfalmes, of which I wil alleadge one

for manie out of the 38. Pfal. where Dauid describeth his griefe & sorrow for his sin on this Plal, 38, 2. wise. For thine arrows have light upon me, & thine 3. hand lieth upon mee. There is nothing sounde in flesh, because of thine anger; neither is there reste

4. in my bones, because of my sinne. For mine iniquities are gone oner mine heade; and as à meightie burden these are too heavie for mee. My

s. woundes are putrified, and corrupt because 6. foolishnes. I am bowed and crooked very ore. It

7. goe mourning althe laie. For my reines are ful,

VERA of the 84. Psalme. CHAP.3. VER.6. die of this of burning, and there is nothing founde in my flesh. God and man I am weakened and fore broken; I doe roare for , and engender the verie griefe of mine hearte . Againe, in the heartest Mine heart panteth, my strength faileth, and the TO. lighte of mine eies, even theie are not mine owne. must with and Here Dauid in his owne person depainteth ne; and think the affections and forowes of those men, who uffereth, is a de in equal balance do weigh thy finnes. For they Home godlie nd by the great conceine not of their finnes, as hypocrites and men doe. esteeme of glines, filthe Atheistes doe, according to their owne judg- sheir sinners ies. Hee mult ment and fleshlie imagination: but rather achath offender cording to the maiestie of God that is offeninfinitlie good ded; to the filthines of finne; and to the puhis present anishment which they doe deserue by the seneuerlasting mitence of the lawe. And although worldlie come. At the men seldome have such motions in their mind il tremble and as Dauid and Ezekiah had : yet it is necessarie, be feene by tea. that hee who is iustlie punished for offences vil alleadge one perpetrated, be touched with true forow for here Davidde his sinne without hypocrisie. But here an er-contrition his fin on this for of the Papistes is to bee taken heed off, meritorious upon me Gthine who teach that such a sorowe conceaued for with the othing sounders finne, doeth merite forgiuenes at the handes Papifies. ner is there reste of God. For although this forow doe go-before the petition of forgiuenesse: yet it is not For mine inte the cause of mercie and forgiuenes. But whoand as a weighso persisteth in weighing his sinne & his pumee . nishin, nt together, and procedeth no further, t becan sharlbe valowed vp of desperation, as Cain, ed very orc. Saul, Iudas, and manie others were. y reines are ju Third-

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CHAP.3. The second part.

VER.6.

Thirdlie, in God he must honor his judgement and his mercie. Of the righteous judgement of God, it is that sinnes are punished in al men: & of his mercie, that they are punished, not to their vtter destruction, but for their faluation, if they despise not the salue. Vinto his judgement it belongeth by degrees of punishment to correct sinneful man, vntill he come to the last. And, for somuch as hee professeth himself to be & Physicion of soules, he doth as it were imitate skilfull Physitions, who in curing doe vse certaine degrees. Firste they beginne with gentler fortes of salues:and if they doe little good, they laie sharper remedies vnto the wound. And as Hypocrates doeth faie: The difeafes which medicines do nos beale, the iron doeth beale; those which the iron bealeth not, the fire doeth heale; but such as the fire doth not heale, their, of my word are incurable; So God doth sometime reproue mans wicked nes, by y word; if y doth not help, he correcteth with ficknes, infamie, & imprisoment; if they profit not, he inflameth the fire of his judge. ment in the mindes of men, and maketh them agast with the terror of everlasting torments; if neither that can heale their cancre, hee leaueth them quite as incurable, and grueth them ouer into a reprobate minde, so that the neither a righte judgement to thinges, nor anie browe at all, by reason of the

CHAP.3. the filth of To bee short punish that t This is it whi Araunge worke he doeth kill and falue. Thi God, are ioine he lamenteth l 1. & alfoin fi alie in those w Last of all. for counfell, an the hong on th led his offence and crueltie of God also in great cosse, he spake thinges worthie o praised the mer whome before bloode, and del diers: whome who the Physi othrough bele the ficknes of punishment of chearde his non lo 's bee nanner hole

of the 84. Pfalme. CHAP.3. VILL VER.6. the filth of wickednes, wherein they wallow. honor his index To bee short, God of his judgement doeth righteousinder punish that through his mercie, he maie saue: 1/428, 22. are punished in This is it which Isaiah doth saie: Hee doeth à at they are punistraunge worke, that he maie doe his owne, that is, uction, but for he doeth kill and slaie, that hee maie quicken ile not the falue and falue. This judgement and this mercie of ngeth by degrees God, are ioined-together of Dauid so often as neful man, vnil he lamenteth his fins, as maie appeare both in orfomuch as he 51. & also in sundrie other psalms, but especihylition of foules alie in those which are called penitential Psal. ilfull Phylitions Last of all, in the Gospell hee must seeke ne degrees. First for counsell, and for comfort. The thiefe whiortes of falues;and che hong on the right hand of Christ, confesy laie tharper resed his offence and miserie; sawe the fallehood d as Hypocratis and crueltie of Satan; had the judgement of medicines do mi God also in great reuerence. For being on the ofe which the in crosse, he spake these wordes: Wee receaue Luk. 4, 23. e; but such as the thinges worthie of that wee have done. Besidehe por dare incurable praised the mercie of God sleing vnto Christ, one mans wicked whome before his eies he fawe embrued with elp, he corrected bloode, and defiled with the spittle of the solrisoment; if they diers: whome not with standing he confessed fire of his judge to be the Physition & Sauior of the world;& and maketh them so through beleefe on him was delivered from alling torments; the ficknes of his foule, though not from the r cancre, heeles. punishment of his bodie. Notwithstanding and grueth then hee hearde his comfortable voice, To date thou she bee with mee in Paradise. to that the manner hole which with the theife in ent to all, by reason a their

416 The second part. VER.6. CHAP.30 CHAP.3. their deserued paines and affliction do return with a quie vnto Christ, be receaued and healed, although feeme in m their sinnes are infinite, and their offences in (yea, thous quantitie passe the sande of the sea, as Malieplealing nasses confessed that his sinnes did. in the thiefe the mercie of God in Christ is endles, and a enormous V ransome of infinite, and vnestimable price: on for adult So the Physicion Christ, who affirmeth that committed. Mar. 18,11 he came to saue that was lost, doeth offer himof that thief selfe into all men indifferentlie, and without thiefe hangir respecte vnto anie calleth al men vnto repentheaffliction Mat. 11,28. tance. For so he faith: Come unto me all ye that of Saule, dit are wearie and laden, and I wilease you. Heere he full and rep calleth al that labor, and be loaden albeit with laide vppon infinite finnes; he excludeth none, but admitpon an altar, tethal vnto repentance; and ministreth remoltacceptal medie to fuch as come vnder his handes, and which kinde craue his helpe with the theefe. For first hee notations vp remoueth-awaie the cause of affliction, name-Thethird lie sinne, when man at the voice of the Goswhich is a pr pel repenteth; when he besprincleth the constancie in con science of the penitent with his blood, and manie waies. washeth it from deade workes; and withal imded within c puteth his righteousnes to the penitent, that fometime in by the same, he maie appeare righteous in the verlitie; son fight of God, although before man he beareth liefometime the punishment of sinne. Abrahan Beside with inwarde consolatio by his spirite he mittigateth present afflica ueth strength to beare y deserved punishment his wife; by with

VERA of the 84. P salme. CHAP.3. diction do ratur VER. 6. with a quiet minde. And although the croffe d healed although feeme in mans eies an odious thing; yetis it their offence in (yea, though it be deserued) à sacrifice highof the fea, as Malie pleasing God; as we maie see in Dauid, and nes did. For s

in the thiefe. The thiefe was punished for his It is endles, and a errormous wickednes: Dauid suffereth afflictivnestimable price on for adulterie and murther which hee had tho affirmeth that committed. Notwithstanding both the crosse doeth offerhim. of that thiefe from the crosse of the other intlie, and without thiefe hanging on the left-side of Christ; and al men vnto repenthe affliction of Dauid from the punishment se unto me all reshit of Saule, differed in respecte of their sorrowrilease you. Heerele full and repentant heartes: which beeing

loaden albeit with laide uppon the crosse of Christe as upth none, but admir. pon an altar, it becommeth consecrated, and a and ministreth it mostacceptable sacrifice before God. Of der his handes, and

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which kinde of crosse reade more in our annotations upon the 25. Pfalme. *

The thirde kinde of crosse, is Dokimasie, commentawhich is a proofe and trial of faith and con- rie of this Stancie in confession. This Dokimasie is done Auctor is manie waies, so that easilie it cannot bee inclu-extant in ded within certaine kindes. For faith is tried sometime in prosperitie, and sometime in ad- crose. uersitie; sometime inwardlie, and outwardlie sometime.

Abraham was tried by banishment; by Abraham by hazarde of his wife; by differring home wied; mised seede; by the barrennesse of his wife; by the commann ement to kil his onelie

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CHAP.3. The second part

VER.6.

CHAP.3.

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onelie sonne Isaak, whom he loued more than his owne life. Al these thinges semed to bee cleane-against that great promise of the land of Canaan, and of the seed which should multiplie euen as the sande of the sea. But howe escapeth Abraham? howe ouercommeth hee these most greeuous tentations? Euen by faith alone. Hereby hee persuadeth himselfe that God is not onelie true of promise, but mightie also to performe the same; heereby he gloristed God; hereby he meteth with the course of nature; heereby hee preferred obedience towarde God before the life of his sonne; & hereby hee strengthened himselfe in all his troubles.

Isfeph home tried.

Ioseph also hee was tried both on the lefte hande, and on the right; on the left, by his enuious brethren, by exile, by bondage, by the inticementes of an vnchast woman, by imprisonment, &c. on the right hande, by the gifte of intrepreting dreames, by honour, fauour of his prince, by preferment aboue other Lordes, and by his dexteritie in the whole gouernement. Notwithstanding he keepeth a streight course, declining neither vnto the lefte, nor vnto the right hande, but through faith onelie persisteth vnmoueable.

Troubles of

Iob likewise was tried both by der s-

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VERS. 419 oued morethan CHAP.3. of the 84.Psalme. VER. 63 es emed to be tie and prosperitie. First with happie sucmise of the land cesse of his affaires, with manie children, ich should mulstore of riches, and with worshipful friendes: fea. Buthowe afterwarde with the foudden death of his lercommeth he children, with losse of his goodes, with loths? Euen by faith some botches and boiles, with a brawling th himfelfe that and curfing wife, with lacke of friendes. mife, but migh. Nowe holie Iob tossed with these temheereby heglo. pestes, albeit sometime hee seemed to totter: with the course yet by faith hee rose-againe, and opposed erred obedience against present miserie that blessed life, and of his fonne:& happinesse, which GOD, who can not mfelfe in all his lie, hath promised to his servauntes. For 1 10b 19, 250 am sure, saide hee, that my Redeemer lineth, and that Ishallrise-againe at the last daie. And ooth on the lefte this is it which Iohn doeth faie: That which 1. Ichn. 5,4. e left, by his enis borne of GOD, ouercommeth the worlde, bondage, by the That it maie be à testimonie, as Bernard saith, woman, by imof the celestial generation. t hande, by the This triall of faith is compared to the by honour, fatriall of golde in the booke of Wisedome. rment aboue o. As golde is tried in the fire: so men are tri-Wisd3.6. exteritie in the ed in the fornace of affliction. And Peter: 1. Pen. 1, 6. with standing he Through manifolde tentations ye are in heavines, declining nelthat the triall of your faith, maie be much more the right hands pretions than golde. For as by the fire golde is isteth vnmous trie hether it be pure or no: so by the crosse fall ed, whether it bec without al droffe och by der of hypocrific. Dd

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But what? Is not the judgement of God according vnto y truth? What instice can it be to afflict men without cause whie? Although affliction cometh some-time without a manifest fault: yet it neuer commeth without cause whie. For this crosse of trial hath manie causes & those weightie, as the trial of faith, if flirring vp of the heart to cal-vpon God, to meditate vpon the word of God; the sense of GOD his presence in affliction; the contemplation of eternal happines; the preservation from greater euils. Therefore albeit the crosse of it selfe be euill: yet forsomuch as it healeth and driueth-awaie poiso, it is necessarie, as the auctor of the Epistle vnto the Hebrues teacheth. For as myrrhe, notwithstanding it be sharpe and bitter; yet it healeth woundes, and preserueth from putrifaction: So the crosse of the saincles, though it bee irkesome to the flesh, and greeuous : yet it destroieth not, but Exo.15,25: healeth rather. And as the waters which were verie bitter in Marah, after that the woode was throwen therevnto, became sweete: so there can no crosse happen to the sainces of God in this life, but it becommeth moste pleasant, if the woode of the crosse of Christ bee added, as à sauce: but if that bee trien awaie the waters become bitter, a . v. sauerie, that is eue ie crosse is verie soure, and intollerable, vulesse it bee tempered as

Ecclef.38,5

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CHAP.3. of the 84. Pfalme. VER.6. it were with the crosse of Christ. Manifolde examples of this kinde of trial maie be red in the 11. Chapter of the Epistle to the Hebrewes.

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The last kinde of crosse is called Martyrie. 4 Kinde of Hereby testimonie is borne to the doctrine of Crosse. the Gospel, the ende whereof is, that by it, as by a scale as it were of God, manie maie bee inuited to embrace the religion of Christ. Au- Aug in gustine expressent the signification of the Psal. 119. name on this wise: Testimonies in Greke are called Martyria, which word we in these dates whe as a Latine worde. Whereof it is that, we call such as are humbled for the testimonie of Christ by sundrie assistios, and have soughten even to the death for the truthes sake, such I saie we call not Testes, that is witnesses, albeit that is their name in Latine, but Martyres after the Greekes.

Nowe the children of GOD are in Kindes of this worlde tried after two manner of waies, Mariyr-by reproches, and by tormentes. Let vs Wifd 2,19. examine him, saide the wicked, with rebukes and tormentes. And Paul, Therefore we labor 1. Tim. 4,10 and are rebuked, because wee trust in the luing God.

The benefite comming by the martyr-Profite of dome of § Saincts, Theodoret verie notablie Maryr.

eth, when hee faith: As in time pas-dome.

Theod. Lib.

sumed with fire: So neithed did the weapons of bus.

Dd 3

eni-Exod. 3, 2. 2.

CHAP.3. The second part VER.6.

enimies consume Christians, although they were mightilie beset round-about of the wicked. But rather as after trees be hewen-downe, much moe impes doe springe-vp, than the bowes were that were cut-off: So nowe also after the slaughter of manie godlie men, moe did runne vnto the gospell, and that daie by date than ever did: yea, and the bloode of the slaine bodies was a certaine watering of the newe plantes springing-vp in the Church. So that a Martyr in suffering, doeth not suffer, for himselfe onelie, as Ambrose saith, but also for everie man. For himselfe hee suffereth to bee crowned, for everie man hee suffereth, to give them, an example: For himselfe to his rest; for everie man to their welfare.

onelie bee a sufficient cause, why that Martyrs shoulde endure tormentes couragiouslie (for the seare of God shoulde worke so, that wee must contemne all other seares, after the example of § Apostles, who at the first being sharpelie whipped, greeued no whit thereat, but triumphed, sorowed not, but reioiced that they were counted worthe to suffer rebuke for the name of Iesus) yet the auncient writers doe make source causes of the same, which they mention on this wise: The soue of Christ commandeth; Fortitude ouercommeth sare; Faith consistent the mind; & patience e. dureth.

How manie But in a Marty r I require these thinges

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VERS CHAP. 3. of the 84. Psalme. VER. 6. bough they was The firste is à firme knowledge, thinges are in order. the micked, Bat and demonstration of the doctrine of the to be in a lowne, much ma Church: the seconde, a liuelie faith in Christ: Marryr. bowes were that the thirde, a constant confession and defence r the laughter of of the doctrine: the fourth, courage of mind me vinto the oil. to beare the crosse: the fifth, obedience or n ener did : rea. patience vnder the crosse: the fixte, an ines was a certaine uincible hope: the seauenth, inuocation of ringing-op in the fuffering, doeth GOD, to which together with the cause he shoulde commende his soule. All which are e, as Ambrole euident in Stephan the Proto-martyr. For Acts. 7, 55. neither, as Augustine saith, can they have the For himselfe hee life of Martyrs, who have not the lines of Chri- Who suffer erie man hee luf-Stians; seeing it is not the punishment, but the as Martyrs. e: For himselfe to cause that maketh à Martyr. Wherefore the r welfare. punishment of Anabaptistes, and other obfeare of GOD stinate heretikes, is not martyrdome, but a why that Mariust punishment due to them by God and the es couragiouslie lawes. Manie fanatical heads indeede approch worke lo, that without feare vnto the tormentes, but it is befeares, after the cause they are deluded by Sathan, who endet the first being uoreth by their paines to confirme erroneous o whit thereat, opinions vnto the destruction of the Church. t, but reincen And therefore let vs duelie consider the cause, to suffer rebute whie we suffer martyrdome, least through the uncient writers delufios of v divel we be bewitched: for to fufe fame, which fer p fecutio, to be in prison, to be whipped, be love of Chris fro libertie, to be l' lled is no praise: commeth in butthis praiseworthie, to ue a good cause. tience e durette For y praise consisteth in y odnes of cause, e these thinger Dd 4

424 The second part VER.6. CHAP.3.

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not in the bitternesse of punishment. Neither would I have anie man for fome certaine opinion not contrarie to the foundation of religion, to bring himselfe into danger, especialie if the judgementes of the godlie which agree together in the grounde, are diuerse, which notwithstanding maie stande without shaking the foundation, I meane the article of faith.

Whie God martyred.

Heere happilie some enquirer of the suffereth his judgementes of GOD, maie demaunde, Saints to be howe it commeth to passe, that God beeing most righteous, can suffer his sainces, whome most entirelie hee doeth loue, to bee torne after such an horrible sorte, and to be mangled and deformed with fuch contumelies. and that of Sathan and his members? Heere wee must open the eie not of reason, but of faith; not the sense of fleshe, but of the spirit must be consulted withal, that we maie clerelie beholde the trueth, and knowe that nothing commeth to the Sainces of God without his prouidence, vnder the shadow whereof they are couered. I confesse indeede it is à trim fight for the Diuel to see Abel murthered of his owne brother; Daniel cast into the Lyons denne; Iob spoiled of his goodes, and replenished with botches; Steuen to be foned; yea and all the fainces with tamentes and shame, to bee executed to death: But

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CHAP.3. of the 84.Psalme. VER.6.

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But I confesse too, that in the eies of God (who testifieth, that in his fight the death of his Plant, 15 Saintes is pretious) it is a much more goodlie fight; yet not of it selfe, but in respect of the euent. And therefore both God and the divel also wil the punishment of the saintes, but not both alike, but with a divers affection, and purpose. For God of mercie suffereth his Saintes to be afflicted; but the divel persecuteth them of malice: God, that their maie be crowned; the diuel, that their maie be confouded: God, as à Father, the diuel, as à tyran, and hangman; God, for his owneglorie; the diuel, to his owne confusion. Of these causes Augustine speaketh on this wise: Euerie wicked man in himselfe hath a will to hurt, but yet hath no power in himselfe that he maie hurte, that he would be is now accused, that he maie through the secrete dispensation of God, he is ginen to one to be punished, to another to be proved, to another to be crowned. To be punished the Israelites were deliuered into the handes of strangers, because theie had sinned against God. To be proved, lob was deliuered to Satan: And Iob was proued: but Satan put unto shame: To be crowned the Martyrs were tormented of bloudie persecutors. And therefore a great deale more bappie are the martyrs in their torn. uts, than the moste mightie monarches in their a 'itiousnes, riches, honour, and pleasures. Which thing Augustine also doth witnesse, Das when

426 CHAP.3. CHAP.3. The second part VER.6. ing bringeth when he faith: The men of this world are unhaptherto make pilie happie: but the Martyrs were happile vninice, in a smu happie. For theie were unhappie for a time, frings, that i but their are happie for euer . According be glad and re to the worde of the LORDE: Bleffed Mash,5,10 are their which suffer persecution for righteprouidence c ousnes sake. This successe of the Martyrs is against the or notablie described by the Psalmist in these ajoiful euent Psal.126,5 words: Theie that doe some in teares, shall reape world beare 6. in soie. Their went weeping and carried pretions to come be et feede: but theie shal returne wit h 201e, and bring thermore it n their sheaues. And hence it is that the holie are v martyrs Martyrs of God doe cast their eies and their lo much as we minde, not vnto the time of fowing, and to in the names of the purpose of Sathan, that would vtterlie oced, and festiva uerwhelme y Church of God in the streames & worship? V of blood, but especiallie vnto the most joieful where he refel time, when the sheaues shalbee gathered tothus answere: gether with gladnes, and vnto the reuerend beno Gods; neit prouidence of God who after this maner by But we praise th his wife counfel wil have his faintes to be exas valiant lie th ercised in this life, that their maie be like his lept the Syncer sonne, both in the crosse, & in glorie. Whence The examples it is that the holie Martyrs of God doe comthat we should fort them-selues in the middes of tormentes. ing their foote. .Cov.4,17. For theie knowe, That light affliction which is instified us, n but for a moment, causeth unto them a farre if either tem excellent, and an eternal waight of glories of M tyrs, as it is in the Epistle vnto the Hebrues pastitheir my sor fing not for wo

VERA CHAP.3. of the 84.Psalme. VER.6. world are subo fing bringeth the quiet fruite of righteousnes. Hi- Heb. 12, 11. ere happile on therto maketh that adhortation of Peter: Re- 1. Pet, 4,13 pose for a time. ioice, in asmuch as ye are partakers of Christes suf-. According ferings, that when his glorie shal appeare, ye maie DE: Bleffel be glad and reioice. By the remembrance of this tion for righte. prouidence of God, let vs strengthe our minds the Martyrsis against the offence of the crosse, & think-vpo falmist in these à ioiful euent, to wit, howe their who in this ares, Shall rease world beare witnes to Christ, shal in v worlde carried pretions to come be eternalie bleffed with Christ. Fur. Howe the thermore it maie be asked with what service Martyrs b soce, and bring are y martyrs to be worshipped, especialie for worshipped. s that the holie fo much as we fee temples to be erected, where ies and their in the names of martyrs, and of others are plafowing, and to ced, and festival daies ordained in their honor, uld vtterlieo-& worship? Vnto this question out of Cyril, in the streames where he refelled the flaunders of Iulian, I doe he most joieful thus answere: We doe saie how the holie martyrs e gathered to be no Gods; neither have we veed to worship them. the reverend But we praise them with great honor, for so much this manerby as valiantlie their have foughten for the truth, and intes to be exkept the synceritie of the faith. And Augustine: aie belikehis The examples of the faintes are not fet before vs, orie. Whence that we should of them be instifted, but that follow-God doe coming their foote-steps we maie knowe, how he hath sof tormentes. instified us, who instified them. Therefore Betion which is if either temples be erected vnder the names em à fart of M tyrs, or Feastes bee instituted in plorie. their morie, I mislike it not, so it be done ebrue not for worshippe sake, but onelie to re-

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retaine them in remembrance, and to recite their actes, that others maie both thanke God for their constancie, and imitate their examples, if anie occasion shal seeme to require the The thinges which Monkes doe tell of martyrs, are but meere fables and illusions; As that Martyrs at the houre of their martyrdome have begged of God, that so manie as beare their passions in memorie, and worship them vpon fasting, and ember daies, maie be deliuered from certaine diseases. Which their lies are so abhominable, as nothing can be more. For did the holie martyrs make fuch a request, theie were extreame blasphemers of God his holie Name.

Martyrs

Besides the Papistes doe faigne howe the are not to be martyrs of God for three causes are to be worworshipped. Thipped. The first whereof is the neede we standin; the second, the glorie of the martyrs; the thirde, the reverence of God. But al thefe rotten reasons are ouerthrown, as it were with a thunder-bolt from heaven, by this faieng of

Mas. 4, 10. the Lord: Thou shalt worship the Lorde thie God, and him onelie shalt thou serue. If then necessitie doe presse thee downe, followe the example

Pfal.121,2 of Dauid : who faith, Mine helpe commeth from the Lord, which hath made the heaven, and the earth. For that is the commandement

Pfal.50,15. Lord, Call-vpon mee in the daie of tron 30hn.16,23. the truth it selfe doeth saie : What wever yee

Bas

CHAP.3. of the 84. Psalme. ince, and to no VER.6. both thanke Go Shal aske the father in my Name, he wil give it you. nicate their exam And whereas theie saie, the glorie of eme to require be Saints is more knowen through calling-vpon h Monkes does them, to witte while we obtaine that which we aske by the helpe of them, that is open ables and illusion e of their many blasphemie, and reproch against the sonne of God, yea and most filthie idolatrie, which all , that fo manie the faintes do abhorre. torie, and worling Neither is that of greater force, that theie ber daies, maich faie, the reuerence toward God doth require, eafes. Which the that a finner who hath offended God, should as nothing can be not approch vnto God himselfe without a paartyrs make fuch a tron. As though that patron did not suffice, ne blasphemers of whome we haue in heauen, euen Iesus Christe the righteous. If anie man sinne, saith Iohn, me 1. Iohn 2,1. e faigne howe the have an advocate with the Father, lesus Christ, afes are to be worthe inst. And he is the reconcultation for our 2. of is the neede we sinnes: and not for ours onelie, but also for the sinne rie of the marrying of the whole world. God. But al thele And therefore the Papistes doe both demas it were with ceaue, and are deceaued of Satan, who hath by this faieng of brought the worship of Saints into the world, he Lorde thie God euen vtterlie to abolish, or at the least to ble-If then necelline mish the office of our onelie Mediator Iesus Christ; to make the Saintes infamous; and fiwe the example nallie, that & idolatrous worshippers of Saints elpe commeth from maie b-partakers of his eternal tormentes. e beauen, and in on tomitting fables, and delusions of indemen the diuel, let vs imitate the examples of the e of tross faintes in al their wel-doing and prepare we What central our

HAP:3. The second part CHAP.3. VER.6 whould: An our selves to enter into troubles for the truth thich God ha aled by the c of God, folong as we goe on warfare vpon this earth. And that this is the true vse of the melie God; memorie of Saintes, Augustine also doth witthe inferior, nesse, when he faith: There is none haue à better landing for au waie to instruct the people of God, than Martyrs: But by the v examples are of more force then wordes; and betintes are to be ter is it by deede, than by voice to teach. neis, when Besids it is demanded, whether it be lawful Whether ecrees, as those idolatrous for any mã to set himself against tyrats, which Daniel speaket Princes are maintaine idolatrie; especialie seing that Chrirected by the t to be obeied. Stians are commanded to obeie euen the cruel. he burning for For so Peter saith: Be ye subject to your Mabeie the wicke 1, Pet.2, 18. sters with al feare, not onelie to the good & courmt. For this co teous, but also to the froward. This commandebindeth al ment of the Apostle, wherby we are commanlegre so-euer. T ded to obeie euen the froward, is not so to be when fubie& vnderstoode, as though we should obeie them therebie theie in matters against our saluation, but theie are Obedience mandementes. to Magito be followed, so long as their command ei-Here à quest Strates. ther fuch thinges as are honest, or thinges ainfull for the gainst right, if so be their onelie make vs miseattyrans, and rable in respect of our bodies, not vngodlie in nd vngodlie d respect of our soules. Therfore Polycarp doth wish betweene saie: That honour is to bee ginen to the Magirad, whether strate, which is not contrarze to religion. tieother Mor If therfore he command thee to do Acts. 5, 29. For some a religion, answere with Peter, me our aglitra ine: to obeie God than man, For we obeie ticare cared strat, euen becauf God hath commanded that WC

of the 84. Pfalme. CHAPi3. VER.6 ubles for they we should. And therefore if he command that which God hath forbidden, theie are held exe on warfare in cused by the commandement of a superior, the true vie of namelie God; and deliuered from obedience Atine also dothin to the inferior, which is man, be he not withis none have about standing for authoritie mightie. God, than Morn But by the waie, it is to be noted that ty- Tyrans how sen mordes; and in rantes are to be resisted two manner of waies. to be resice to teach. One is, when subiectes doe improue wicked fed. whether it be land decrees, as those three yong-men of whome gainst tyrats, which Daniel speaketh, refused to adore the image Dan. 3, 12. lie feing that Chi erected by the tyrant; and chose to be cast into beie euen theore. the burning fornace rather then their would 17. abied to your Mi obeie the wicked commandement of the Ty-18. to the good of conrant. For this commandement, Flie from idola- 1. Cor. 10, 14 trie, bindeth al men be, theie of what state or This commande degre so-euer. The other waie to refilt tyrants ov we are comma is, when subjectes flie vnto their weapons, ard, is not fo to b should obeiether wherebie their remoue-awaie wicked comtion, but theiene mandementes. Here à question is moued, whether it be theie commando lawfull for the maintenance of religion to renest, or thingest fift tyrans, and by fworde to hinder wicked relie make vsmile and vngodlie decrees ? In this place I distines, not vigodlien guish betweene them that are under one chief ore Polycarp doth head, whether he be a King, or an Emperor, or essen to the Magic anie other Monarch. Who maie oreligion. For some are subiectes simplie: some are by weapon thee to di Mag stra mext vnto the cheef Magistrate, & if neede so theie are cared popular magistrates, such were require rein fift Tyrans. commanded

CHAP.3. The second pare

in time passed at Lacedemonia the Ephors; at Athens the Demarches; at Rome the Tribunes of the people, and are at this daie the Septemnirie in the Romane Empire, the chiefe Senators next vnto Kinges in euerie Realme. These for somuchas their are placed of God, first to be the keepers of the first and second tables, y is, to see that true religion be professed, and honest discipline in vse; then to moderate, and if neede require, to bridle the raging defires of kinges and monarches when their fetdowne anie thing against the lawes and religion, these I saie both maie, yea and are bound first by counsel, so much as maie be, to set theselues against tyrants; and by their wisedome stop their foolish enterprises. But if by their wife counsel their preuaile nothing with the tyrants, then are their bound yea with weapons to defend godlie subiectes, and remoueawaie idolatrie, & restore true religion: which thing if theie doe not, theie discharge their duties but fraudulentlie.

And although the Church doeth not encrease by warres: yet outward violence, which is offered to religion by tyrantes, maie by the magistrate placed betweene the cheese head, and private men, be repelled by force. Which thing both nature teacheth, and the offere popular magistrate requireth, and the amples of holien in doe confirmes wherefore

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CHAP.4. of the 84. Pfalme VER. 6.

let the magistrates, and moderators of the cheefe head, have this saieng of the Lorde before their eies: Gine unto Casar, the things which Mar. 22, 28 are Casars, and gine unto God, those things which are Gods.

CHAP. 4.

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nisters; 2. The sundrie significations of the worde, Wel, or fountaine, in the Scriptures.

AND DIGGETH A WEL

His fourth member touching the teachers of the Church, is an allegorical image of the ministers of the worde. This pleasant allegorie doeth admonish vs of manie thinges. First it sendeth vs vnto the verie fountaine, Goda mel. namelie vnto God himselfe. And God is cal- and in what led a well, both because he hath al good things sense. from himselfe; and also for that he doth communicate from thece with his creatures without anie hinderance to himselfe. For God ministreth to al, lacking nought, and receauing nothing of anieman. Of this fountaine the Pfalm. Speaket! My Soule therstest for God, e- Pfal. 2. wer for , lening Cod. And y Lord by the Prophet Ieren iah doth faie: My people hane com- Ier.2,13. mitted

434 The lecond part CHAP.4.

CHAP. 4.

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Iwem. 2,13. mitted two enils: they have for saken mee the fourtane of lining waters, to digge them pittes, euen broken pittes that can holde no water. And the Iohn. 4, 10. Lorde in the Gospel calleth himselfe a Well. The water issuing from this fountane, is both The water the gift of the holie ghost; Therefore faith the of God. Prophet: I wil powre-out my spirit upon all flesh; what: Yoch 2,28. and also the doctrine of the Gospel, or the promise of Christ. These are wholesome waters indeede, wherewithall the hot, and troubled consciences are cooled. And y doctrine puffeth not vp, but is spiritual, and withal coo-

inflameth with the love of GOD. Which wholesome waters Peter calleth the wordes of John. 6,68. eternal life, when he faith: Master, to whome

leth the heart from the lustes of the worlde,&

Renel. 21,6. Therefore in the Renelation Christ saith: I wal gine to him that is a thirst, of the wel of the water

of life freelie.

And as this living water is offered through of life howe the preaching of the Gospel: so by faith it is drawen, and taken, according to the wordes of John. 6, 35. the Lorde: He that beleeneth in me, hal never thirst. Hitherto maketh that faying of Isaiah, Mai. 12,3.4. With ioie shall yee drawe waters out of the wels of saluation. And yee shall saie in that daie, Praise

she Lord; cal-upon his name.

Secondlie it fignifieth that me gether vncleane and drie, vnle hey bee

Watered

Vin CHAP.4. or faken meethe for of the 84.P Salme VER. 6. e thempittet, to watered with the waters of this fountane, and bee filled. Because no man, as Bernard to water. And the Saith, is cleane from filth, all men have neede of leth himfelfe and the well of mercie, and with a like desire shoulde nis fountane, is both hasten unto this well with Noah, Daniel, & Iob. Therefore faith And the Lorde faith, Whosoener drinketh of the my Spirit upon all fich water that I shal gine him, shall neuer be more à lohn. 4,1 e the Golpel, orth thirst. Of this water also the Prophet Zechaare wholelome wa riah did prophecie in these wordes: Andin I the hot, and trovshas daie hall there waters of life go-out from le- Zach. 14 8. ed. And v doction rusalem, that is the preaching of the Euangestual and withal coo lical doctrine, which having proceeded from les of the worlded Iudea, and Ierusalem, shall bee sowed after-FGOD. Which warde ouer the whole worlde. alleth the wordso Thirdlie it calleth vs back from puddles, : Master, to whom and cisterns, which either have no water at all, mordes of eternal life. or if they haue, it is muddie, and vncleane, yea on Christ faith: In and infected with poison, that is, it reclaiof the wel of the walt meth vs from the doctrines of men, and diuels, the which doe kill such as drinke thereris offered through of with their poison. pel: fo by faith in Moreouer David in this allegorical picture ng to the worderd hath an eie first unto the type of the ministeeth in me, hal must rie of the Gospell, which is proponed in Gethat faying of Ilian nesis, where it is saide, That out of Eden went à Cen, 2, 16. sters out of the null riner that watered the whole worlde. Christ our ie in that daie. Pro Lorde i that living fountane buried in the earth, bu. om the harte of the earth it springeth à liu. well to water the face of e, vele

CHAP.4. The second pare

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CHAP.5.

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the whole earth, that is to refresh so manie as dwel vpon the earth with the most comfortable waters of his Gospel, that their neuer thirst more. Secondlie, vinto that fountaine of water, which issued from the harde rocke and followed the people. Which rocke, as the A-1. Cor. 10,4 postle teacheth, was a figure of Christ. Whose water did signifie the most delectable liquor of the Gospel. Thirdly, he had respect vnto the condition of men in his time, which dwelled far-of from Ierusalem. For theie thorough the vales of teares went vnto Ierusalem at the hie feastes, and in their tedious iourneie with great labor digged the earth to finde water for the quenching of their thirst. And therfore in the spirite sawe how the great paines of the ministers was signified, who not without infinite troubles and persecutions should drawe water out of the fountaines of faluation, wherebie their might refresh those which thirst after their soules health.

CHAP. 5.

prosper; 2. Their enimies who there be; 3. Whether in the time of persecution, there is flie or no; 4. Comfortes for Ministers in the conflictes.

DOYT-

orefresh fo manie h the most comform el, that their new nto that founding n the harderocken Thich rocke, as the ure of Christ, Who nost delectable lice ly, he had respect n in his time, wh usalem. For theiet s went ynto lenul their tedious ioun the earth to find ftheir thirst. And how the great pa mified, who not w d perfecutions la fountaines of falo ht refresh those w health. P. 5. the Church aren To ho their be, ecution, their refortes t ers on th

iftes.

437 CHAP.S. of the 84. Pfalme. VER.7. DOVILESSE WITH BLESSINGS SHAL THE TEACHER BE CROWNED. 7 THEIE GOE FROM

VICTORIE VNTO VICTORIE.

THis fift member of the description, containeth a promise of blessing for the teachers of the Church, & of good successe in the ministerie.

This promise coprehendeth as most plentiful doctrine, so most sweete comfort. The doctrine is, how the ministerie of the worde should prosper. Of this efficacie the Prophet Isaiah speaketh on this wise: As the raine com- 1/20.55, 10. meth down, of the snow from heaven, of returneth not thither, but watereth the earth, and maketh it to bring-forth, and bud, that it maie gine seede so the sower, and bread unto him that eateth: So shalmy worde be, that goeth-out of my mouth: it shal not returne vnto me voide, but it shal accomplish that which I will, and it shalprosper in the thing whereto I fent it. As if he saide, The worde of promise, which at my commandement ye are to preach, shal euermore be of force. For as the raine which at my bidding watereth the earth, and maketh it fruiteful, so that of a litle feede the hulbandmen gather such an haruest, that not rulie, their feede their owne familie therewith but also have sufficient seede for the yeare entuing: so also shal the seede of my Ec 3 word

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CHAP.5. The second part

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worde bee fruitfull, and prosper, so that the sowers of the worde maie bring-home abundance of fruite.

Afterward when he addeth:

They goe from victorie unto victorie,

He signifieth how the teachers of § Church shall not want enimies, whome notwithstanding they shall ouercome through the power of GOD, wherewith they are strengthened.

Enimies of the Church who.

Moreouer the enimies with whome the fouldiers of the Church, that is, the preachers of the worde do encounter, they are the diuel and his garde, tyrantes, fophisters, hypocrits, and Epicures. Against these enimies the ministers of the Gospell enter into the feelde being armed with spiritual armor; of which are

*In the first mor wee have alreadie spoken *. The Divel parte, Chap he laieth snares both for the doctrine, and for 3. Page. 18. the life of the ministers of the worde, that by 19.

Purpose of either, or by both, he maie overthrowe vs. Against this enimie we are to fight by synceritie of doctrine, by innocencie of life, and by

ardent calling-vppon the Lorde of hoastes.

Submit your selves to God, saith Iames of the divel, and he wil she from you. And he is obc-

dient

439 of the 84. P salme. CHAP.S. VER.7. dient to GOD which giueth credite to his ofper, fo that in worde, and liueth according vnto the fame: bring-home abun So hee resisteth the Diuel, inuading the worde and the life, who retaineth synceritie of doctrine, liueth innocentlie, and calleth e addeth: carnestlie vppon GOD. But when this thadgeth not well with him, that is, when e unto victorie, hee is not able either to corrupte the doerine, or to marre the life, hee flieth, and eachers of & Church confesseth himselfe to bee ouercome. And, nome notwithfu because hee is much more mightier than through the power man is, this promise is deepelie to be engrauen in the heart, And he will flie from you, that hey are strength is, nothing will hurt you, he shall not ouerwith whome the throwe you by his subtilties, so longe as yeeathat is, the preacher bide grounded vpon faith. For faith is the vi- 1. lohn, 9,4. er, they are the date Etorie of the world, that is of the diuel and of al phisters, hypecrit his warriers. But for somuch as there is perpetual warre refe enimies the m er into the feeldele betweene Satan and the Church of Christ, we ought then especialie to be in armes, when he armor; of which poken *. The Din seemeth to flie awaie. For he flieth not as one without al hope of anie buckling againe, but the doctrine, and h that after an other waie he maie returne out of of the worde, that his ambushes with greater force. For as he is ie ouerthrowe vs. A vnconstant and craftie, and of greate experie to fight by sync ence: so hee setteth vppon the ministers of encie of life, and the Gospell nowe this waie, and then he Lorde of ha a or waie, and therebie sometime hee faith Iame Ec 4 De maox. And Joss

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he maketh great slaughter, as maie appeare inheretikes of al ages, among whome there haue ben manie verie learned, & godlie men. but being fnarled and vtterlie blinded with the nets of Satan, and arguments of blind reafon, theie haue yeelded. And therefore the fouldiers of God, and guiders of the Church of Christ, wil stand in the fore-fronte against the diuel, under the banner of Christ, keeping faith and a good conscience by all maner praiers and fupplications, praieng alwaies in the spirite, and in watching therin with al earnestnesse, that veterance male be given to them in the opening of their mouth with boldenesse, that their maie make the mysterie of God to be knowen, for which theie are fent in embaffage. In the selection si seels before and to severe

Tyrans eni- Tyrants also, their most furioussie doe permies to the secure the ministers of the Gospel, their kill,
ministers of and dispatch manie out of the world. Notshe Church. withstanding they do not so much ouercome,
as their are ouercome.

For as their better part, to wit, the minde is a flaue to filthie affections: So the foules of the godlie in the middes of their troubles doe triumph in ioie. For their both comfort them-themselues with a constant hope of the glorie prepared for them; and also with the ie of faith their do behold the miserable do no of such as persecute them.

Of

441 CHAP.S. of the 84: Pfalme. VER.7. r, as maic appr Of which destruction David speaketh after ong whome the this wife: God shall destroie thee for ener; hee Psal. 52, 5. ned, & godliene shaltake thee and plucke thee out of thy tabernaterlie blinded in cle, and roote the out of the lande of the lining. ments of blinder The righteous also shal see it, and feare, and shall 6. And thereforethe laugh at him, saying, Beholde the man that tooke 7. iders of the Chris not God for his strength, but trusted unto the mulfore-fronteagain titude his riches, and put his strength in his maof Christ, keeping lice. But Ishall be like a greene oline tree in the 8. e by all maner prahouse of God: For I trusted in the mercie of God. eng alwaies in the for ever and ever. And therefore Nero in kilrin with al earnel ling Paul, was ouercome of Sathan, through e given to them in whose instigation hee persecuted, and slewe h with boldenele the Apostle: But Paul was crowned, and ment hysterie of Godn from victorie unto victorie. For not onelie hee ie are fent in enhimselfreceaued a crowne of righteousnes fro the righteous judge: but his blood beside was à furiouslie doe ou certaine watering of the Lords feelde, wherby the yong plants of the Church doth more & Gospel, their kill more encrease. he world. No. But here springeth'a question concerning Whether o much ouercome flight: Whether in the time of persecution the preagodlie pastors maie shifte for themselues by chers in sime of pero wit, the minder flight to avoide the handes of tyrants, especial - fecution So the foules of the lie feeing at the first showe there be contrarie maie flie, or r troubles doe u fayings and exaples to in the scripture? These no. h comfort then places should seeme to be contrarie, When they Mat. 10,13 hope of the glan per cute you in this citie, flee unto another: And, o with the ling feeth the woulfe comming, and he lea- 10hn,10,22. Cerable d weth the heepe, and flieth. The examples,

442 . The second part CHAP.S. Marz, 13. Christ fledde into Egypt; Paul was let-downe

in a basket, and so escaped from his persecutors: On the otherfide both Christ, and Paul, yea and infinite Martyrs and doctors of the Church haue voluntarilie ycelded themselues

into the handes of tyrants.

The contrarietie of these sayinges, and examples maie eafilie be reconciled, if we marke the causes wel. He that by fleeing seeketh his owne, and not the things which are Christes, is much to blame. Contrariewife, he that by flieng seeketh the glorie of God, and not his owne comoditie, offendeth not. And therfore faith Augustine: The servant of God sinneth not, though seeing the rage of tyrantes, greedelie bens so destroic his soule, he changeth his aboade, if so be that he commend his flocke to the hie shepherde sitting in heaven, and saueth himselfe for their ad. mantage by flight.

But this commandement seemeth to bee An obiectio. Mat. 10,18 contrarie therevnto, Feare yee not them which kil the bodie, but are not able to kil the soule. Now what is flight, I praie you, but a feare? If therfore feare be forbidde, flight also is forbid Answere. den. I answerere, when thou art in the hands of a Tyran, thou must contemne death, according to the comandement of the Lord, Feare not them which kill the bodie : but if thou art out of his clawes, thor oughtest to flie fre the

persecutor, not so much to saue thy ife, as

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CHAP.S.

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layinges, and exiciled, if we make eeing feeketh his nich are Christe ewife, he that he ood, and not his not. And therfore of God sinneth not

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feemeth to be ee not them which ril the Soule. Now out a feare? I ht alfo is forbid art in the hands nne death, accorhe Lord, Fem utif thou art not tofliefir . th. ue thy afe, a

443 of the 84. Plalme. VER.7. CHAP.C.

for thy sheepe sake, prouided alwaies that thy flight be not a betraing of the sheepe. For he maketh à tyrant, that prouoketh; and he that Thunneth, correcteth him. And therefore this distinction of Augustine is to be had in mind: Au, Ep. 180. When persecution is hoat, the ministers of Christe are to flie, if so be that either there is no congregation where they are, or if there bee, when there be ministers enough to fulfil the ministerie, which have not such cause to fie. But when the people shal abide, and all the ministers flie awaie, what else doe they showe themselves, but even cursed birelings without all care of the sheepe?

But if Tyrantes doe persecute without all respect all the ministers of the gospel, & spare the common people, what is then to be done? Hereunto Augustine doeth answere, That hauing made earnest prayer unto God, they are by lot to chase who shaiflee, and who shal tarie. For in fo doing both good regard is had for the present state of the Church, and also it is welprouided, that when the teachers of the Church be once killed, it shall want no ministers for all that to instructe

shem.

Sophisters and Sycophantes being puffed-Sophisters vp with the wisedome of this worlde, they fore of subtillie laie snares to entrappe the prea- enimies. The scope of whome is, that the nes of Israel beeing either stopped, or tro bled, that is, that the heavenlie doctrine

444 CHAP.S. The second part VER. 7.

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doctrine being either vtterlie abolished, or depraued with humane, or diuelishe deuises, the Church, whose life is the puritie of Gods worde, maie be oppressed. Their sophistical arte is fitlie compared to a brawling woman, Pro. 27,16. Whome who so hideth, hideth the winde, and shee is as the oile in his right hande, that vittereth it selfe, as Salomon saith. For the slightes thereof are infinite. Whereof it is, that hee which

would refute al Sophismes, doeth like him which woulde take the windes in a net.

Then what is to bee done? Howe are Sophisters to be resisted? The Pastors of the Church aboue al thinges must keepe in memorie the strong and euident testimonies cocerning euerie principal pointe of doctrine; from which they must not suffer themselves to be with-drawen by anie sophistrie of man: which they shall notablie withstande, if they haue ben wel instructed in true Logique. Secodlie, by ardent praier they must beg of God, that by his word hee would strengthen them against y subtile reasons of man, least the truth bee wound in by the serpent, and so choaked, that is, that by fophisfrie it be neither vtterly ouerthrowen, nor at the least depraued.

Thirdlie, they are to eschewe all vnproper kindes of phrases, and vnusual of the Chur, and to content themselves with the fir icitie of speech, which the trueth doe love.

'inalie,

Logique.

· VI 445 erlie abolished of the 84. P. salme. VER.7. CHAP.S. r divelishe device Finalie, if so instructed, they are not yetable the puritie of God quickelie to aunswere vnto all Sophismes, let . Their Sophistical them be contented with the simplenes of do-Arine, which is euidentlie expressed, & probrawling woman ned with manifolde testimonies of the seripthe winde, and fou ture agreing-together. And the ministers le, that otterebit of the Gospel being thus armed, they shall the flightes there casilie beare-awaie the bel, from al their adis, that hee which uerfaries notwithstanding the subtiltie of the , doeth likehin flipperie serpent. ides in a net. A notable example hereof I will adde,tane ! Howeare Soken-out of the Ecclesiastical historie, followhe Pastors of the ing the viual translation: What force (faith he) Ecclef Hift. ist keepe in methe simplicitie of faith bath, wee doe knowe by Lib. 13. those thinges which bee reported to be done there. t testimonies co-For when for the care of the religious Emperor, the inte of doctrine Priestes from all partes of the worlde had assemaffer themselves bled-together, verie noble and rich Philosophers, philtrie of man: also came thither too, mooned through an opinion thstande, if they they had: among whome à certaine notable Logie Logique. Secocian daie by date woulde moone great conflictes of uft beg of God, disputation to our Bishops, men not unprobablie rengthen them learned in Logique. And great concourse of n least the truth learned, and lettered men there was to heare; yet and so choaked, coulde the Philosopher by no meanes bee either neither vtterly brought unto a blancke, or caught from flieng of depraued. anie man. For by his art of Logique hee so mette ve all vnproper . h the questions obiected, that when hee seemed of the Chur 4 on falto be taken, as à slipperie Eele hee slidth the fir ici. Que l'hesause Ord woulde showe that his th doe love. kingmalie,

446 The second part. CHAP.C.

VER.7 kingdome confisteth not in worde, but in power) among the confessors (of the trueth) à certaine Bi-Shop of a most simple nature, which knewe nothing beside lesis Christ, and him crucified, was present. Who seing the Philosopher to insult ouer those whiche toke our parts, & bosting himself of his craftines through the art of disputation, craueth of al me come, of faith he would speak a few words with the Philosopher. But they on our sid, which knew wel enough the simplicitie, & blunt speech of this man, began to blush somewhat, & to feare least peraduesure his holy simplicitie should be made à laughing game amog subtile felows: yet would not this father desist fro his purpose, but thus began his speech: In . she name of lesus Christ, saith he, barken o Philo-Sopher, unto the truth. There is one God, who made both heasen and earth, and which gave life to man, whome hee had framed out of the lime of she earth; bee hath created all thinges both visible, and innisible, by the pomer of his worde, and ostablished them by the sanctification of his spirit. This worde and wisedome, whom we call the sonne, taking pittie uppon the errors of mankinde, was borne of a virgine; and hash through the passion of his death delinered vs from enerlasting damnation, and by his resurrection hath ginen us euerlasting life, whom also wee trust shall come to indge all things which we go about. Dost thou eleeue this to be true, ô Philosopher? But! the Philosopher) as though be had never le ... ed anie arte

utto gainsa, thewords, th that he did to thing true be old man: If th be arife and f the signe of th about unto be to beare, bark delt withal wi by the art of f said:but when mouth of the norman preua amog you can c percease the th to Christ, of fo poke. This Re weapons vi& philters, nam monstratio o citie of spech giue streeth t Viter the fan Asy hypoc taken for the and represen hich they hi

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CHAP.S.

447 Vil of the 84. P salme. CHAP.S. VER.7. de, but in power b art to gain say, was so astonished through the power of ieth) à certaine de she words, that he had nothing to fair, but only this chech knewe nahm shat he did thinke so, & that there was none other nessied, na prefen thing true besid that which be had said. Then the efuls over shofenti old man: If thou belownest these things to be so, said sim felf of his crafti be arise and folow me unto Demonscus, freceauc ion craneth of almi the signe of this faith. And the Philosopher turning e few words with the about unto his disciples, & unto them which came fid, which knew mi to heare, harke, faith he, o learned men, while I was speech of this man, delt withal with words, I to words opposed words, & by the art of speech did overthrow what soever was feare least peradui. said: but when for words, power proceeded from the be made à laughing mouth of the speaker, words could not resist power, could not this father nor man prevaile against God. And therfore if any egan his freech: la amog you can of those things which have ben spoke, be, barken o Philo. percease the things which I do, let him give credite one God, who made to Christ, & folow this old man in who God hath which ganelife is Boke. This storie notablie doth teach by what out of the lime of weapons victorie may be atchiued against Sothinges both vife phisters, namely by a certian persuasion or deof his worde, and monstratio of v ground of religio; by simpliation of his shirt. citie of spech; & by ardent praier, y God maie we call the fonce, give stregth to his word, as though himself did of mankinde, was vtter the same by his owne most holy mouth. wough the passion As y hypocrits, I meane stage plaiers are not Hypocrits & enerlasting dam. taken for them which they be, but do put-on, fourth force and represent à strange person, or as Augustin of enimie hath ginen vitast shall come to fait they hid y whichthey are vndera perfont. Dost thou to boast in à personage y which they are he scripture by Metaphor, calleth Hypocrime her? But I the mot: 5 fuch whe. ener len . dans

448 The fecond part. CHAP.C.

VER.7.

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fuch hypocrites as by external gestures and deedes boafte themselves for sainctes, when for al that their minde is prophane and wicked, that is, when the outwarde man appeareth meeke as a sheepe, when the inwarde is Mat.7,15 rauening like a woulfe. For by this image Hypocrifie Christ depainted hypocrites. Hereof hypocrisie is saide to bee an outwarde faigning of godlines vnder a prophane and wicked mind. So that a double sinne is in hypocrisie, to wit, impietie and lying . For which cause their damnation is doubled, for they are condemned both as wicked against God; and as liers before men. Therefore the faying of Aristotle against Xenocrates maie well be applied to hypocrites, xaipes pièvazvas &c. Faire handes he hath, but a foule heart.

These because they are not enimies, but citizens; not haters, but friendes; not strangers, but wil be counted of the householde of the Church; they doe more eafilie ouerthrowe the simpler sorte, than doe open enimies. For it is truelie saide: A safe and a common waie to bequile, is under the name of friendship.

Nowe what hurt hypocrites have done to the Church, the histories of alages doe aboundantlie declare. For, seeing they fight with outwarde superstition and ceremonies, wherewith the rude people are most of all moued; and because they cloake the super-

fittion

449 of the 84.P salme. CHAP. C. VER.7 ternal gellors w tion with fastinges, long prayers, almes deeds, for faincles, who and fained fadnes of the face, they fet-vpport prophane and vie the doctrine of free iustification, and woulde twarde man appo obscure the same with a certaine witch-craft, as maie appeare in the sectes of al monkes. when the inwaiden But against this hypocrisie prudent sim-For by this ingg plicitie must be opposed, which consisteth in nes. Hercof hypo the knowledg of the truth, in y loue of goodoutwarde faigning nes, & in doing righteousnes. Then by teachphane and wide ing, the visor is to bee taken from hypocrites; nne is in hypocific that the woulfe, which they do hide, maie apg. For which cale peare, filthines bee seene, the subtilties deteed, for they are con-Aed, and inwarde wickednes bee knowen, against God; and that all maie learne howe that the kingdome refore the faving of of God doth confist not in outward rites, not ites maie well be apin ceremonies, not in a fained showe; but in pinajus Go. Fait the true godlines of minde. e heart. Last of all, the Epicures they also insult o- Epicures a not enimies, but ou ner the doctrine of the Church, and persecute fift kinde of ndes; not strangers, the same; preferring pleasures, riches, and enimies to religion. householde of the worldlie glorie, before the will of God, ceeafilie ouerthrow lestiall riches, and the eternall glorie of the e open enimies, for faincles. Their obiecte the flumbling-block Thefe obieand a common wall of the croffe of Christ; their object the smal stions are number of those which vnfaignedlie doe be- somewhat of friendship. leeue the Gospell; theie obiecte the glorie confuted in pocrites have done the I. parte, of the populhe kingdome; their obiecte chap. 12, pas es of alages doe a the wisedome of the adversaries; and finalie 120,121. feeing they four theie o'iect the herefies, and schismes wheren and ceremone witnal th Church is rent-asunder. But hee le are most of FF which loake the Jup

450 The second part CHAP.S.

VER.6

CHAP. 6.

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which rightlie hath learned Iesus Christ, and which measureth the felicitie of man, not with the falfe measure of humane wisedome, but by the truth of the celestial doctrine, and by y event or ende of each, that is of the godlie & of the wicked, wil easilie contemne all their mockes and scoffes. Of this event you mare reade in the 37 and 73. Pfalmes.

Nowe because the doctors of the Church doe encounter with these aduersaries, whose engines are ouerthrown by spiritual weapons and they breake the force of their enimies, theie are faide to go from victorie unto victorie.

Comforts for proubles:

Moreouer, of the doctrine whereof nowe godlie mint- we have spoken, à most sweete consolation is flers in their gathered, whereby the ministers of the word maie stir-vp themselves in their conslict with the fore-mentioned enimies. For first they will comforte them selues in this, that the cause is not theirs, but the Lords; Secondlie, that they come foorth vnto battel, being armed not with carnall weapons, but with spirituall; Thirdlie, that they have present with them a king or capitane, vnder whome their fight, euen Christ himselfe, who is the vanquither of the whole kingdome of darkenes; Fourthlie, they have an eie vnto the vncorruptible crown of righteousnes proposed before them by Christe their chiefe pinne; Last of all, that the ende of the fig' hall bee veric

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L. Elis

THAT GOD IN SION MAIS AP-

This sixt and last parte of the present description containeth the finall cause whie
the souldiers of Christ have got the victorie,
namelie that God maie be acknowledged to
bee the defender and keeper of his Church,
according to the promise, The gates of helshal Mas. 16,18.
wot onercome it. Hitherto belongeth that praier in the 115. Psalme. Not unto us, o Lord, not
psal. 115,1unto us, but unto thy Name gine the glorie, for
thie louing mercie, and for thy trueths sake Wherfore shall the heathen saie, Where is nowe their
God? As if he saide, this blasphemie of men
which denie the to have care of thy Church,
represse, giving-out à testimonie of thy presence in the Church.

And Ithough God doth testifie his presence God how in who world by his prouidece, gouernace, present in Ff2 and his Church.

CHAP. 6

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& preservation of the nature of things: yet by certaine peculiar waies hee showeth that hee is present in the Church, and in euerie of the faincles, as by preferuing the ministerie of his worde and facramentes; by his dwelling in the sainctes through faith; by inwarde comfort; by his miraculous defending the against the rage of diuels, and wicked men. Of this presence these places of holie scripture doe Num. 14.13 beare recorde. When the Agyptians shal heare it (for thou broughtest this people by thy power fro

14. among them) Then they shal say to the inhabitats of this land, for they have beard that thou Lorde, art among this people, and that thou, Lorde, arte

soshua.3,10 seene face unto face, &c. Againe, Herebie ye shal knowe that the living God is among you. Againe,

I.Sa.17,46. That all the worlde maie knowe, that Ifrael hath à God. Againe, That all the gentiles maie understande, howe thou onelie art God in the vniner-

Mai. 37,20 . Sal earth. And againe, Nome therefore o Lorde our God, sane thou vs out of his hande, that al the kingdomes of the earth maie know that thou onelie art the Lord.

Ends of God in the Church.

This presence of God in the Church hath his presence à double ende proposed. One whereof vnto the householde of the Church; the other belongeth vnto strangers and prophane people. And as touching the godlie, or of the householde of faith, this is the ende of Od his presence in the Church, namelie th lic

453 of the 84. P Calme. CHAP.6. VER.7. are of things very lie maie be strengthened in faith; that theie ee showeth that maie praise God vnder whose winges theie and in euericof the are secure; that vnder the crosse their maie cal the ministerie offin vpon God who is present before them; and by his dwelling in that through patience their maie looke for vi-1; by inwarde con-Storie ouer the diuel, and the worlde. Hence efending the again commeth that consolation of great faith, The Numb.14,9. icked men. Of the Lorde is with vs, feare them not. holie scripture de And as touching those which are with-Egyptians shall bean out, and prophane folkes, this is the ende of people by thy power fi God his presence in the Church, that either al fay to the inhabitati they maie ioine themselues vnto the true eard that then Louis Church, by repentance, having renounced all bat thou, Lorde, are prophanenes and impietie; or, if they do not gaine, Herebiejeft fo, that their owne consciences maie bee witnesses of their just condemnation. For it will among you. Again, owe, that Ifrael bah come to passe at the length, according to the faying of the Pfalme, that they shall be confoun- Pfal.83,17. gentiles maie under. God in the vinne ded and troubled for ever, yea, they shall bee put to 118. owe therefore o Lord shame and perishe, that they maie know that thou, bis bande, that die which art called Iehouah, art alone, even the most bie ouer all the earth. And as it is in another Psal. 52, 5. know that thou oncit Psalme, Hee shall destroic thee for ever, he shall in the Churchhad sake thee, and plucke thee out of this tabernacle, One whereof van androote thee out of the lande of the lining. The 6. purch; the other be righteous also shall see it, and feare, and shall d prophane people laugh at him, saying, Beholde the man that tooke 70 not; God for his strength but trusted unto the mullie, or of the house vir de Chisriches, & put his stregth in his malice. Soy no il can be imagined either so plagie melier

CHAP.I. The third part

or so hurtful, as through sinne to be separated from God; to be turned from the euerlasting fountane of al goodnes vnto ý most noisome dunghil of al miseries; from the most comfortable life vnto the most bitter death; sinalie, from true happines vnto endles tormentes.

THE THIRD PART

OF THIS PSALME.

CHAP. I.

vpon true praier is to be grounded.

THE thirde part of the Psalme is a praier, wherebie Dauid praieth that the Church maie be defended, it is contained in the 8, 9, 10, and 11. verses; and it consisteth of a proposition, and of a consistent, of which as they stand we will entreate.

The eight verse.

O Lord God of hostes, heare my praier; hearken, ô God of Taakob.

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CHAP.1.

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VER.S.

of the 84. Psalme. CHAP.I. me to be feron This proposition of v praier is vpholde with om the eneral two reasons, the former whereof goeth-bento y most notion fore, the other followeth the propolition. For n the meltons petitions are not wont to bee proponed fimter death; finis plie, and nakedlie, but most commonlie they indles torments are adorned with argumentes of persuasion, often they are set out with epithetes applied to the thinge which is asked, the more to D PART moue. The former reason, is contained in these I. Reason. SALME. wordes, O Lord God of hoastes, and it is taken from the power of God, as if hee saide; Forsomuch as thou art that almightie Lorde of hoastes, whome nothing can resiste, but all thinges doe yeelde to thy gouernment, it is a rapart; 2, where verie easie thing for you to maintaine and deer is to be fende your Church, against all manner enimies which it hath. And therefore I beseech you, showe foorth this your power in defene Pfalme is a prais ding the Church against the furie both of the eth that the Chu diuels and wicked men, which partlie by entained in the & snares, and partlie in open feelde doe set-vpconfifteth of apr pon your Church. nation, of which The latter reason whereby the petition is The latter adorned, and vpholden, is this, O God of Iaa- reason. This reason is taken from the love of GOD towarde the Church. For when he mentioneth Iaakob, hee hath à respecte vn-HOSTES, HE to the promise made vnto Iaakob the Ne-N, ô Gon pnew o Abraham, and to his seede, that is, F1 4

456 CHAP.I. The third part

to so manie as by the faith of the promise bee receased into the familie of Iaakob, that is into the Church. And the promise made to Iaakob is founded in the bleffed seede Iesus Christ: therfore it is so much as if he had saide: Heare my prayer, for our Lord and mediators sake even

Ie (us Chrift.

In all our praiers let vs haue à consideration of these two causes; the former whereof teacheth how God is able to accomplish that which wee defire; the other how that he wil, & that because of his fatherlie promise. These two causes the Lorde ioineth-together in the forme of praier which he commendeth to his

Matth. 69. disciples, when hee faith: After this manner praie yee, Our Father which art in heaven. For, when we faie, Our father, we fignifie v fatherly goodwil of God toward his fonnes, that is toward al y faithful: And when we ad, Which art in beauen, we shew y divine maiestie & power of God wherby he is able to do whatfoeuer he will. For he will doe whatfoeuer he hath promised. For the promise is voluntarie and free.

Furthermore of these two thinges are gathered. The first is how their alone can rightheand effectuallie praie, who have the promise; the seconde, that the force of praier dependeth not uppon the dignitie of man, but of the mercie of GOD which promiser to heare all, that through faith vppo he pro-

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CHAP.2 mile, doe

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457 of the 84.P salme. CHAP.2. VER.9.

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Touching the Lorde of hoastes; his fight; *I. pare, cap. his armies, and triumphes, looke our annota- 3. Page. 11. tions vpon the first verse of this Psalme*.

CHAP. 2.

1. The grounds of praiers; 2. Godheareth the faithful of what calling foeuer.

The ninth verse.

BEHOLD, O GOD OVR PROTECTOR; AND LOOKEVPON THE FACE OF THINE ANNOINTED.

The repetition of the praier is also adorned with two reasons, the former whereof containeth both the aboue mentioned, For it is taken both from the power, and also from the willingnes of God. For when he faith, Oour protector, or shield, he doth infinuate both the power whereby hee can, and the willingnes wherebie God will affift. And when hee addeth also, Looke upon the face of thine annointed: He fetcheth his reason in like sorte from the vertue of the promise. For when God annointed Dauid for king ouer his people, hee promised withall to helpe him so often as hrough faith hee called uppon him. And there ein à certaine Psalme hee saith, Thou Psal.32, 7.

CHAP.3. The second part VER. 10.

Psal.32.7. preservest me from trouble. Saue thou mee that being saued, I maie praise thy name. Verie manie such like sentences are in the Psalmes.

Moreouer this reason is sittle applied to euerie godlie man in his lawful vocation. For, as
Dauid was called of God vnto the kingdome;
and therfore he craueth of God that he would
defende his owne ordinance: So euerie one
that is called vnto anie function, whether it be
ciuill or ecclesiastical, shoulde perswade himselfe that his calling is of God, and therefore
that God wil defende his owne ordinance, &
heare such as call vppon him through faith.
This comfort they doe lacke, which rush-vppon euerie function through fraude without
lawful calling.

CHAP. 3.

God; 2. Causes whie the wicked continewe in their securitie.

The tenth verse.

FOR A DAIE IN THY COVRTES IS BETTER THAN A THOUSANDE ELS-WHERE. I HAD RATHER TO BE OF NO REPUTATION IN THY HOUSE, THAN TO DWELL IN THE TABERNACLES OF THEUNGODLIE.

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CHAP. 3. of the 84. Pfalme.

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VER.10.

HE reason of the last proposition, Looke v: pon the face of thine annointed, that is, grant that I, who am made a king of you, maie be restored to my kinglie dignitie. And although in this mine exile I coulde get mee the fauor of the kinges my neighbors, yea and dwell & liue pleasantlie together with them: yet more doe I esteeme the Church of God, where the worde is preached, and according to the word of God both praiers be made, and facrifices offered, than the glorious palaces of kinges: yea and foam I affected, that I woulde chuse to haue the basest and vilest office in the Church of God, than without the Church in the pallaces of wicked kinges which neither knowe nor call uppon the God of Israel, to florishe with riches, power, honors, and pleafure.

So that this place doeth teach what an honour it is to bee a citizen of the Church of
God; so that the most contemptible function
in the Church is to bee desired before y greatest glorie of worldlie kings & princes, which
without the householde of God, doe either
ferue idols, or bee meere Atheistes, knowing none other GOD besides their bel-

lie.

But how came this affection in § most holie king Dauid! The reason of this affection is not seene the the eies of § body, but only with § eies

460 CHAP.3 The third part CHAP.3. VER.10. undes, the eics of faith; it is not learned in the courtes, & houlde? I pallaces of worldlie kinges, but in the fanctufith, name arie of God:as Dauid himself acknowledgeth. nes of their Pfal.73,16 when he faith: I thought to know this (namelie of their hea whie the Church is oppressed, and the wicto passe, the 17. ked doe florish) But it was too painefull for me, to bee emb until I went into the sanctuarie of God, then unforth-with 18. derstoode I their endes. Surelie thou hast sette Blindnes of them in slipperie places, & castest them downe inawaie, that 19. to desolation. How souddenlie are theie destroied? printed patr 23. They perished for the in sinne: yet I was alwaie with 24. thee, thou hast helde by my right hand. Thou will followe not their hardne guidme by thy counsel, and afterward recease me no feare of to glorse. areprobate Dauid therefore by the eies of faith not indeede, col onelie confidereth the glorie of the church, & falle; vaine the future happinesse of the citizens of the moste filth same; but also thinketh vppon the most lafor the right mentable destruction of those men, who call Cic. not vppon God in his congregation. Of both Of this v which, that is, of the happines of the Church, the Lorde ! and damnation of the vngodlie, Dauid him-Pfal.73,27 felfspeaketh on this wise: Lo, theie which withketh on thi have not kn 28. drawe themselves from thee, shall perish; thou destroiest al them which go à whoring from thee. As and have non for me it is good for me to draw-neere unto GOD; enill, but to therefore I have put my trust in the Lorde God, Whenceit laying of that I maie declare al thie workes. But what is the cause whie so manie migh and delight of War wicked goe tie men of the wor'de, doe not confi r their endes,

461 CHAP.3. of the 84. Psalme.

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endes, the better to order their lives as they on in wicshoulde? The causes hereof are three, as Paul kednes. faith, namelie, the vanitie of mind; the blindnes of their vnderstanding; and the hardnes of their heart. The vanitie of minde bringeth to passe, that such honest things as are thought to bee embraced by a dreame as it were, doe forth-with vanishe-awaie without profite. Blindnes of vnderstanding doth so carrie the awaie, that of those principles of vertue imprinted naturallie in the mindes of men, they followe nothing but errors. And through their hardnes of heart, they are touched with no feare of God. Whereof it is, that with à reprobate minde wee embrace for goodnes in deede, colored good thinges; for true riches, falle; vaine glorie for true praise; beastlie and moste filthie pleasure for true delight; and for the right preheminence, vaine arrogancie.

Of this vanitie, blindnesse, and hardnesse, the Lorde by the Prophete Ieremiah, speaketh on this wife: My people is foolishe, these Ierem 4,22. have not knowen mee, they are foolishe children, and have none understanding; they are wise to doe euill, but to doe well their have no knoweledge. Whence it proceedeth that, according to the faying of Salomon, Theie reioce in doing euill, and delight in the fromardnesse of the wicked. who kinde of men Isaah crieth with a

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CHAP.3. The third part.

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lamentable voice, Wo, when he faith: Wo unto them which are wise in their own eies, of prudent in their owne vinderstanding. For one daie through the most righteous judgement of God they shall bee condemned to everlasting tormentes. Notwithstanding Epicures which delight wholie in their filthie delightes, either because they thinke there is no God at all; or if there be a God, they suppose hee will not be angrie, feeing hee is all mercifull; or if hee will be angrie, that hee will not alwaies keepe hatred in remembrance, they doe not regarde anie whit the wrath of God . But this extreme vanitie both the daie of doome in the fight of all creatures, of diuels, of Angels, and of men, shall reprodue, and also the verie conscience, which is a witnesse of a judgement to come doth speake against.

CHAP. 4.

in the Church of God; 2. The manifold benefits and blessinges which the sainstes of God enioie, yearn this life.

The 11. verfe.

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CHAP.5. of the 84.Pfalme. VER.7.

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BECAVSE THE LORD GOD IS A SYNNE AND A SHIELD, THE LORD WIL GIVE GRACE AND GLORIE, AND NO GOOD THING WILL HE DEPRIVE THEM OF, WHICH WALKE INNOCENTLIE.

HIS is an Actiologe. For it rendreth the reason whie Dauid doth choose to bee the most abiect in the house of the Lorde, that is in the Church, rather than to enioie euen the greatest pleasure and delightes in the tabernacles of y vngodlie. And this reason is fetcht fro venumeratio of the good things or benefits which are peculiar to the citizens of God his Church, the which the forainers not onelie doe lacke, but also are wrapped in the contrarie miseries. Wherefore they are to bee illustrated by waie of Antithesis, that each maie appeare, namelie both howe great the glorie of the Church, and contrariwise howe much the miserie of those is who are without the Church.

The first good thing or benefite of the the Church.
Church 15, that God himselfe is in the same as a most bright Sunne; which thing I do refer both vnto the cleare knowledge of God; and vnto the affections agreeing with the knowledge adalso vnto the manifold consolati-

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CHAP.4. The third part

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ons which the godlie doe take through the light of this sunne. For as from the Sunne which we do behold, proceedeth to the world both light, heate, and beames, wherebie all things are quickened, and nourished: So from God, who is an inuisible Sunne of the Church, there proceedeth both light, that is a cleare knowledge of God; and heate, that is, the burning affections of hope, faith, and loue; and also beames, which are the manifold confolations wherewithall the soules of the faithare quickened, nourished, and made meric.

This Sunne, as it ariseth vpon such as feare God: So it goeth-down from negligent, wicked, and prophane folkes. And therefore great heede is to be taken, least the godlie doe suffer this Sunne to be darkened, and hidden from them. For as it is a most certaine token of death to à sicke man; as Hippocrates saith, if he dreame that this visible Sunne is hidden, or obscured: Soà most certain death of the soule is nigh at hand, if our Sunne Christe be darkened by abolishing or corrupting of the true doctrine . So that so manie as are destitute of this Sunne, as are all their which be without the Church, they can not bee otherwise than most miserable. For, they being blinde and ignorant of God, both doe groape in the groffe darkenes of ignorance; and are beaten-downe with an horrible ame emen-

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of the 84.Psalme. VER.II. CHAP.4. of their mindes, when sinne shewethit selfe abroade in their consciences. And although the consciences of manie seeme to be seared as it were with an hot iron, as if it were voide from all feeling of finne: yet at the point and paine of death, it is awakened, yea & it driveth the miserable soule vnto desperation. d; and heate, that The seconde benefite of the Church is, that The second of hope, faith, at God himselfe who is the Sunne, is also to bleffing of the Church in place of a shielde wherewith the Church. all the foules of the the householde of the Church are compassed, ished, and made no protected, and faued against the kingdome of ariseth vpon such ai darkenes. Hereof in the c.Pfalme it is spoken, va from negliger where it is faide: Let all them that trust in thee, Pfals, it. reinice and triumph for ever and cover thou them: ken, least the godlin and let them that lone thy name, rejoice in thee. darkened, and his For thou, Lorde, wilt bleffe the righteous, and with 12. is a most certaine too fauour wilt compasse him, as with a shielde. gaine, Thou hast given mee the shielde of thy Pfal. 13.15. as Hippocrates lat ole Sunne is hidden Saluation, and thy right hand bath staied mee. For ain death of the low it seemeth good in the fight of God, that the me Christe be date godlie shold not olny be copalled about with rupting of the m y crowne of his good wil, but also be happie through euerlasting blessednes. When Paul manie as are delle all their which is writeth vnto the Ephefians , Take unto you Ephef. 6,16 the shielde of faith, wherewith yee maie quench can not bee other all the fierie darts of the wicked, hee fignifieth, For, they being y then we are copassed-about with the shield d, both doe group I.Tim. 1,18 of faith, when reteining an ynshakened faith norance; and at of doer e with a confidence of mercie, and rible amar ama Go

466 The shird part CHAP.4.

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à good conscience, wee fight à good fight.

Now what thing, I praie you can be more miserable than the enimies of God, who have not this shield? For the king of darkenes hath ful power ouer them, and casteth them down headlong from one wickednes vnto another, til he bring them to vtter destruction.

The 3.00 4 blesing of

The thirde and fourth benefites are Grace, and glorie. For thus hee faith, The Lorde will Grace what of God both pardoning the sinnes of the faithfull for the deathes take of his sonne; & also adorning the Church with an vnspotted garment, namelie with Christ his obedience or righteousnes. Nowe for somuch, as the faithfull doe pleafe through this grace, they, can not bee otherwise than happie and bleffed: But they which are without the Church, be destitute of this grace, guiltie, & damned in respect of their wickednes.

Gloriewhat.

Glorie is the attainement of adoption, the inhabitation of the holie spirite, and the hereditarie possession of eternall happinelle. But so manie as bee not within the Church, are the bondslaves of Sathan, moved with the spirite of the Diuell, and reserved for cuerla-Iting shame.

The fifth good thing, or commoditie of the Church, which the vngodlie doe war is that which the P almist meaneth hen hee

faith:

467 of the 84. P falme CHAP.4. VER.IL ht a good fight faith: No good thing will be deprine them of, that ie you can be not walke innocentlie Here by the fruit, judgement s of God, who land is given of the tree. For a good tree bringethng of darkenes had foorth good, and profitable fruite: but à cafteth them down rotten tree can yeelde nothing but hurtful & dnes vnto anothe vipleafant fruite. destruction. To walke innocentlie, or foundlie, or Towalkinbenefites are Gun perfectlie (for the worde which the Pfalmift nocentile & vieth in this place, is oftentimes expressed of what it figiith, The Lorde nd Grace is the fanor interpretors by the worde perfection) is when the finnes of the the man which is justified, preferreth obediake of his some k ence towarde God before euen the most pleawith an ynfpond fant thinges of the worlde. This definition maie bee proued out of the 22. Chapter of hrift his obedience Genesis. Nowe there is a double perfection A swofolde forfomuch, as the of Christians, of imputation, & of obedience. perfection. gh this grace, they He is perfect by imputation, that beleeueth in a happie and bld Ielus Christ; according to that, Christ is the Rom. 10, 4. ithout the Church ende of the lame, for righteousnes unto enerie one uiltie,& damnedi that beleeneth. Hee is perfect by obedience, which loueth obedience to God warde more nt of adoption than all thinges of the worlde. Yet is not pirite, and the h this perfection an absolutnes of worke accorernall happing ding to the rule of the law:but it is a purpose, richin the Chu an endeuorment, and a studie of the minde, an, moved with the whereby a man daielie more and more goeth referred for cutt forwarde vnto the marke of perfection. The endeuorment throught the approbaor commoditie s'on of God, is called perfection. ngodlie dre ma And Gg 2

468 CHAP.4. The third part VER.II. CHAP.4. as, of whice And that this Christian perfection is to me, be thu be referred vnto the will, and affection of the heart, thefe testimonies ensuing doe witnesse: innocentlie 10sh.24.44. Feare the Lorde, and serue him in uprightnes & hinges. Wh 1. Chr. 28,9 in trueth of heart. Againe, And thou Salomon mnocentlie, nghteous the my some, knowe thou the God of thy father, and forue him with a perfect heart, and with a willing imputed vnt minde. Hezekiah in the prophecie of Isaiah, and abundan doeth testifie howe hee fulfilled the same, lorte is propo when hee faide , I befeech thee, Lorde, romemwthe confun Isai.38,3. ber now how I have walked before thee in trueth, herefore so I and with a perfect hart, and have done that which not be depriu is good in thy fight. And this perfection Paul refor the like fe 3. Tim. 18. quireth when he faith, Fight à good fight, bawee maie be 19. uing faith and a good conscience. For through whe proper o faith the obedience of Christe, which is the meproper cau fulfilling of the Lawe, is obteined: & a good following of t conscience is kept by a willingnes to obeie, Bleffed are they whereby a godlie man preferreth obedience untession of Chi towarde God before all thinges; although mā of the cause of cannot fulfill the same in such absolute forme hith, and of th as the rule of the lawe doeth require. owefaith. Ar Moreouer, when the Pfalmist doeth faie: bbe opened. No good thing will be deprine them of which walk perfecution fo innocentlie, it is to bee understood concerning Because th the rewarding of the obedience showen wreffect of through faith. For in this place hee speaketh me of peri not of the causes of saluation; but of the effect ighteous th offaith, wherewith being justified, we are al the rig ued. And therefor this and fuch like fententhehop ces,

469 of the 84. P salme. CHAP.4. VER.TT. un perfedionis ces, of which fort there be manie in the scripind affection of ture, be thus to bee vnfolded. They v walke uing doe wind innocentlie shall not bee deprined of good ins in oprigoing thinges. Whie fo? Because they which walke And thou Salm innocentlie, doe beleeue: And al beleeuers are d of thy father, es righteous through Christ his righteousnesse t, and much anim imputed vnto them: To the righteous, life cophecie of Hat and abundance of all good thinges, in such fulfilled the fame forte is proposed, that they shal desire nothing thee, Lorde, romen to the consummating of true happines. And refore thee in truck therefore so manie as walke innocentlie shall ane done that while not be depriued of good thinges. After which perfection Paul m fort the like sentences are to bee vntied, that he a good fight, hi wee maie be led from the proper effect vnto the proper cause; and againe, conclude fro ice. For through rifte, which is the the proper cause other effectes adjoined and following of the same, as when it is saide; bteined: & agon Blessed are they which suffer persecution for the lingnes to obth confession of Christ: heere mention is made not eferreth obedient nges, althoughmi of the cause of blessednes, but of the effecte of uch absolute form faith, and of that which necessarilie doth followe faith. And therefore the sentence is thus ah require. Calmift doeth fa to be opened. They are bleffed which fuffer them of which was perfecution for the confession of Christ. Why rstood concemin so? Because they doe beleeve. For it is a proper effect of faith to confesse Christe in the bedience show time of persecution. But the faithfull bee place hee speak n; but of the eff righteous through Christe his obedience. At I the righteous doe live, and are bleffed Mified, we are by the hop of eternall felicitie. Therefore fach By ions ther

CHAP.4. The third part

VER.H.

they who suffer persecution for the confessi-

on of Christ, are blessed.

Nowe the holie scripture vseth this manner of speech, for two causes. One is, that we should indee of true and linelie faith by the naturall properties which it hath, leaste for the true faith wee embrace a fained and false faith. Another is, that we maie be stirred-vp with the promise of the rewarde of obedience, the more cheerefullie to doe our dueties, and not waxe negligent in respect of the manifold difficulties which happen manie times, and make manie slouthful.

But touching this point wee haue spoken more at large aboue, where wee consuted the errors of Papistes, who verie naughtilie doe confounde the causes and effectes; and manie times of the qualities, affections, and workes of y saintes, do make the causes of instification and saluation, whose errors bee ouerthrowen by the pretious bloode of our onelie mediator. For in the matter of instification al mans merites are quite contrarie vnto the merite of Christ his death.

Last of all, seeing the wicked which welter in their sinnes, fighting vinder the standard of sathan, are deprived of these blessings whiche the Church onelie is partaker-of, doubtlesse there can bee nothing more mise able than to wander without the Church of God, CHAP.I.

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CHAP.1. of the 84. Pfalme. VER.12.

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THE FOVRTH part of the Psalme.

CHAP. 1.

1. The summe of the fourth part of this Psalme; 2. Whie the Church is happie.

THE fourth part of the Psalme, is a conclusion expressed with an admiration, wherein is declared, howe the true cause of the Churches selicitie is a sirme considence in God.

The 12. verse.

O LORD OF HOSTES, BLESSED IS THE MANWHICH TRYSTETH IN THEE.

HItherto by qualities, affections, and sundrie actions, hee hath shewen who are the citizens of the Church, that shal be blessed, & saued: now he laieth before our eies the cause of iustification, and of he ppines, namelie, a Gg 4

The fourth part VER.12. CHAP.T. trust in the mercie of God, which is ratified in Christalone. Bleffed, faith he, is the man which trusteth in thee. This confidence springeth of knowledge according to the faieng of the Pfal.9, 10. Pfalme: These that knowe thie name will truste in thee: for thou, Lorde, hast not failed them that Seeke thee. But whie is he bleffed that trufteth in the Lorde? Because he is the heire of eternal life. Wherefore is he heire of eternal life ? Because he is righteous. Whie righteous? For that he is in Christ; and of Christe hath that which the lawe requireth, namelie righteousnes ac-Romao, 4. cording to this fentence, Christe is the ende of the lame for right eousnes vinto enerie one that beleeueth. And therefore confidence dependeth vpon the promise offree mercie: Free mercie dependeth vpon fatherlie kindenes: Fatherlie kindenes is grounded in the merite of the sonne: the merite of the sonne is the ransome for the sinnes of the whole world; which ransome is by faith applied to man. For as the medicine not being applied vnto the diseased place, bringeth no profite to the fick : So the promise of fre mercie in Iesus Christ although of it selfe it be true and strong : yet doeth it not profit man vnlesse he haue faith where-

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of the 84.P salme. CHAP.I. VER.12. the merite, or dignitie of the beleeuing man, e, is the mount but for Iesus Christ his sake, whome man dence springen through faith apprehedeth, that by his blood the faieng of he he maie be purged from finne, and endued rie name will tralia with his righteousnes, wherebie God maie acnot failed themila cept him. For the lawe hath nothing which it maie accuse in the faithful: Because theie that trulleth inte haue the righteousnes which the lawe exactneire of eternal He eth, and for which it promiseth life. ternal life ? Berny Notwithstanding after that man is justifi- Effetts of neous ? Forthall ed by faith, he is to line by the virtue of the faith. te hath that which spirite of faith. For it cannot be that a man at ie righteonines a one time can truely beleeve, and live after the Christe is the ender flesh. Therefore faith Paul, If Christ be in you, Rom. 8, 10. the bodie is dead, because of sinne: but the spirite to emerie one that be is life for righteousnes sake. Here the Apostle ifidence dependen putteth à double effect of Christ dwelling in ercie: Freement vs through faith, to witte mortification and kindenes: Fatherla life. So then wherefoeuer à liuelie and healththe merite of the ful faith is, there also be the naturall propernne is the raplom ties of the same. Hence it is that the scripture world; which ra doth judge of faith by the properties thereof, man . For asth and that to the ende, that no man should devnto the difealed ceaue himselfe with a vane shew of faith. As o the fick : Sour therefore we gather the life of the bodie by us Christalthous the motion thereof: So we knowe the life of ng: yet doethi have fanh when faith by good workes. But by the waie ligent heede is to be taen that we do not conford the faith, wherethought that a Gg 6

CHAP.I. The fourth part

bie Christ is apprehended, either with his properties, or with the qualities, affections, or actions of such as are justified. For these which so doe, ouerthrowe the doctrine of free justifi-

cation.

Moreouer the Hebrewe worde, wherebie confidence in this place is signified, is opposed against doubtfulnes; and expressed by manie wordes of Paul, among which are these: Elenchos, which is when the minde conuicted with firme reasons touching the truth of God, doth rest it selfe: Hupostasis, wherebie the minde setteth it selfe against all obstacles or tentations; Plerophoria, by which a godlie man is carried with ful course into the hauen of blessednes; Pepoithesis, considere, of which ariseth boldnes. For these causes, faith is compared by the Prophet Isaiah to a girdle about the lomes: by the Apostle Paul, to a shield; by

Ephes. 6,10. the lomes; by the Apostle Paul, to a shield; by Hos. 2,20. Hosea the Prophet, to a token of marriage; and 1. Pet. 1, 7. by Saint Peter, to golde which is tried in the fire.

CHAP. 2.

s. Of instification; 2. The sundrie sortes of testimonies of the holie Scripture concerning instification.

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VER. 12.

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Visil of the 84. Pfalme. , either with CHAP.2. VER. 12. alities, affectionur F Orlomuch as Dauid in this place doth proied. For their which nounce those bleffed that trust in God; and etrine of free julis no man can be blessed vnlesse he be righteous. (For the faithful are therefore bleffed, because e worde, wherehis they be righteous; for no man euer yet was, or shalbe blessed without righteousnes, which fignified, is oppole righteousnes is the cause of life, yea and of salexpressed by many uation, and true bleffednes) I thinke it good in nich are thele: Elethis place to adjoin a briefe discourse touching te minde contide the justification of man before God. ng the truth of God And although this doctrine of iultificatitalis, wherebiebe on is plainlie deliuered both in the Vniuersiinft all obstacles or ties, and Temples of this Realme: yet, for soby which a godk much as much darkenes is often mixed to this arfe into the haun cleare light, especialie of politike fellowes, confidece, of which and hypocrites, whereof the one forte applicauses, faith is comeng themselues to the Civil Courtes, do meaah to a girdle about fure righteousnes by the measure of reason; aul, to ashield; by and the other putting on the vifor of righteken of marriage; and ousnes, wil bee counted righteous and holie, ch is tried in the fit and neither fort knowe rightlie to judge betweene those testimonies of Scripture, which properlie belong vnto the causes of iultification, and betwene those other sentences to be applied vnto other purposes, according as circumstances of places, and the analogie of The fundrie fortus faith shall require; I will propose foure fortes of testimonies of Scripture, which he Scripture are woont to bee handled in this matter, cation. whe shie it shall morte euidentlie appeare, FOR what

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CHAP.2. The fourth part VER.12.

what is the true sentence of the Church of God concerning the just ification of man before God, and of what account the obedience of the faithful toward God is. The sorts of testimonies be these.

The first is about the extreme right of the lawe according to the rule of GOD his instice.

The seconde, of the most comfortable equitie of the Gospel according to the promise of grace.

The third, touching the proper and necessarie fruites of faith; and of the properties, qualities, and actions of such as are iustified.

The fourth, of the rewarde of the good workes according to the promises of God. This difference of testimonies being knowen, it wil be an easie matter to judge of this whole dostrine.

CHAP. 3. sloth an

1. The first fort of testimonies concerning instistification; 2. That no man can fulfil the lawe; 3. Against the Pelagians, and Papistes; 4. Argumentes that none can fulfil the lawe by the power of nature.

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of the 84. Pfalme. f the Church of CHAP.3. VER.12. THe first order of testimonies concerneth cation of man be the extreme right of the lawe according to unt the obedience the rule of Gods iustice, which is the lawe is. The forts of the itselfe. Nowe the extreme right of the lawe, is to bestowe life and saluation uppon none tremeright of the vnlesse by the sentence of the lawe hee be prole of GOD his nounced righteous; and also without respect of persons to adjudge so manie to the cursse, oft comfortable and wrath of God, and to eternall paines, ng to the promite which have not yeelded pure, perfect, and cotinual obedience to the lawe. This right of proper and no the law is conteined in the promises & threats of the properties, added to the lawe of God: And the fumme fuch as are justi thereof tendeth vnto these two sayinges of Moses; Curssed be he that confirmeth not all the Deus. 27,29 rde of the good wordes of this lawe, to doe them; And The man Leuis 18,5. romises of God. which doth them, shal live in them, that is, as God condemneth the transgressor of the lawe: so s being knowen dge of this whole hee doeth iustifie the fulfiller of the same. For cond mnais. as to bee condemned is by God through on what; the accusement of Moses or the law, the verie conscience of man bearing witnesse againste him named to be guiltie for transgressing the lawe to bee pronounced vniust, and to bee concerning infladjudged to eternal death as accursed of God: n fulfil the laws, So to be justified, is by God, through the qui- justification nd Papistes; tance of Moses or the Lawe, the verie consci- on what; ence of man excusing him to bee named ot guiltie for fulfilling the lawe, to bee pros nounce eighteous, & to be adjudged to eter-

Early European Books, Copyright © 2010 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 839 8°

CHAP.3. The fourth part. VER. 12. nall life as blessed of GOD, and that in respecte of the couenant between GOD and man.

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This being set downe, I will propose a demonstration, whereby it shall appeare that no mortall man, since the fal of our first parentes, can legalte be instified before the tribunal seat of God, lesus Christ onely excepted, who is both God and man, pure from all sinne, & absolutelie righteous according to the law. And the demonstration is this.

Whosoeuer doeth perfectlie fulfill the lawe of God, is righteous by the lawe, and heire of eternall life by the promise of God. And contrariwise, hee that doeth not fulfill the lawe, is accurssed, and subject to the wrath of God, and to eternall paines, according to the sentence of the lawe.

But no man fince the fall of our first parentes, Christ onelie excepted, was ever found that coulde fulfill the lawe of God.

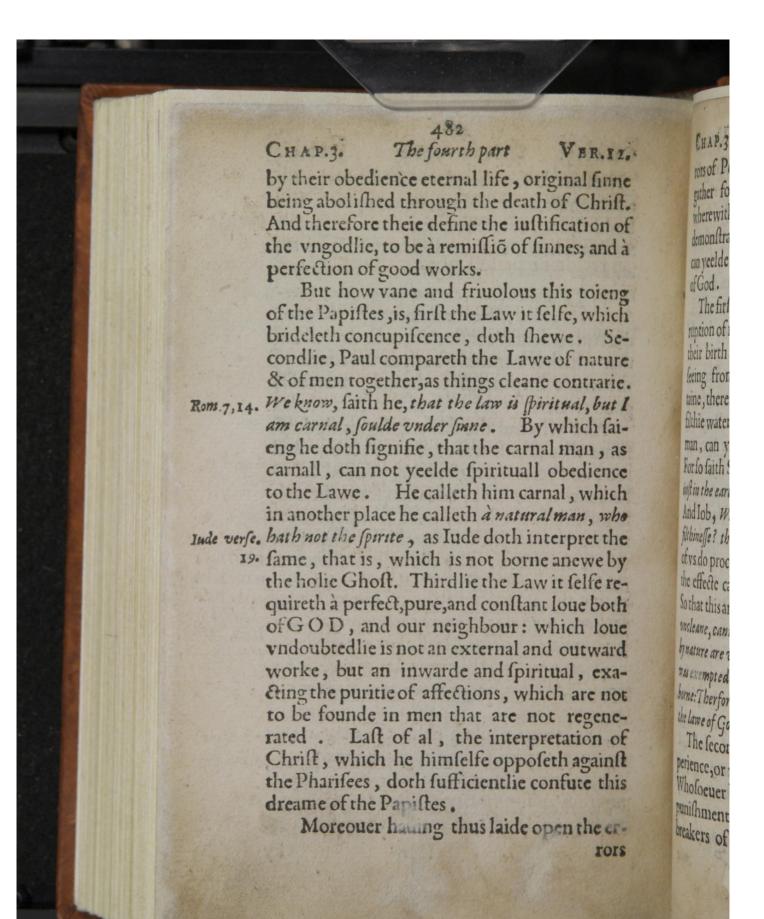
Therefore no man is righteous by the sentence of the lawe, and heire of eternal life, by the couenant of God, but Christ alone, who beeing free from contagion of sinne, did perfectlie fulfill the lawe: but all other besides him, are by nature subject to the cursse, to the wrath of GOD, and to eternall tormentes.

The major is proued from the extreme right

of the 84.Pfalme. CHAP.3. D, and that in p VER.12. right of the lawe, that is, from the promifes weene G O Da and threateninges of God his lawe. And this no man will denie, as apparent by the worde I will propole in of God: but the minor is in controuer sie. For shall appeare that is both the Pelagians, and the Papistes doe reof our first parents iecte the minor, as vntrue: but theie builde fore the tribunalist not both vpon the same foundation. Pelagius, Pelagius, ly excepted, who because hee tooke-awaie originall sinne, and from all finne & & taught how fin was sent-ouer to the posteritie ding to the law And of Ada not by propagation, but by immitation onely, ascribed to the power of man, y theie perfectlie fulfill il could by their natural strength of them selves is by the lawe, and fulfil the lawe of God, and by the merites of e promile of Ga good workes attaine euerlasting life. at doeth not fulfil forfomuch as erroneouslie hee supposed that Subject to the with Christ was a meere man, and yet for all that aines, according to yeelded perfect obedience to the lawe, hee concluded that other men likewise, if they all of our first pa woulde, might observe the lawe, and thereby pted, was ever found be justified, and saued. But howe weake, yea howe false the Against e of God. ghteous by the lenfoundation of Pelagius is, the scripture in ma- Pelagius. re of eternal life, nie places doeth euidentlie declare. For in Christalone, who that hee faith, howe finne is fent-ouer to the posteritie of Adam by imitation onelie, it in of sinne, didper ut all other belief is most vntrue, as Paule in his first Chapter et to the curle, vnto the Romanes doth most cleerelie teach ind to eternal in where he handleth this verie argument, name. e that wee are guiltie not by imitation, but by propertion. As by one man, faith hee, from the axim

480 The fourth part VER.72. CHAP.3. CHAP.3 sinne enteredinto the worlde, and death by sinne, Thefour and so death went over all men: for somuch as all nken awai Rom. 5. 12. men haue sinned. Againe, Deathraigned from Abuilded, do dam to Moses, even over them also that sinned So that wh not after the like maner of the transgression of A. are borne wi 14. dam. Are not these wordes quite contrarie to mitating sinf the faying of Pelagius, which imagineth that fore by the po finne is fent-ouer by imitation onely? Againe, the Anteced By the offence of one, manie are dead, that is, all that which which were borne of Adam according to the the whole for common lawe of birth. Againe, through one good writer. 15 which sinned death and condemnation came tho-And wh rough one offence unto condemnation. Againe, By firme that (17. the offence of one death raigned through one. And too, and yet again, by the offence of one the fault came on al bedience to t 18. me to condemnation; &, by one mans disobedience so maie fulfil manie were made sinners. What can be spoken ment and ou 19. more plainelie? Dauid also hee faith: Behold, whole Script I was borne in iniquitie, and in sinne hath my modoth commer ther conceaued mee. Here Dauid speaketh not faith he is the Pfal 51, 5. of a certaine fin, of his parents, as though the heisthe beh worke of marriage were a finne, which is wel ledgeth him knowe to be the holie and lawfull ordinance Now & Pa of God: but of the contagion whereby we al v of our argun fort of vs are both conceaued, and brought dation, to w into the world, polluted because of the offence his lawe . Fo of our first parentes, in whome the whole nathat the law ture of man is corrupted, and guiltie. Thereas their faie, fore vnto the Ephelians Paul faith, Wee were r'l workes by nature the children of wrath, so wel a others. how their a The

VERIL 481 of the 84. Pfalme CHAP.3. VER. 12. sen : for somuch al The foundation therefore of Pelagius being earbraigned from a taken awaie, the building, wherevoon he had builded, doth of it selfe come vnto the groud. shorm also that four So that when Pelagius doth argue thus: We oe transgression del are borne without original sinne, and onelie by is quite contraien mitating sinful Adam we are made quiltie; thernich imagineth dr fore by the power of nature we can fulfil the lawe: ation onely? Again the Antecedent is constantlie to be denied, as are dead, that is, a that which is contrarie both to the course of am according to the the whole scripture, & to the judgement of al Againe, throughou good writers. demonation came to. And whereas the faide Pelagius doth afmnation. Againe, Br firme that Christ was onelie man & not God med through one. And too, and yet notwithstanding yeelded ful oe the fault came on d bedience to the lawe; and therefore others alme mans disobedience so maie fulfil the same, it is a friuolous argu-What can be spoken ment and ouerthrowne by the confent of the o hee faith: Behall whole Scripture. For the whole Scripture christ not a doth commend Christ God and man to vs; meere man, lin sinne bath my mi David Speaketh not faith he is the onelie fauiour; testifieth that as the Pelahe is the beholder of heartes; and acknow-gians did arents, as though the ledgeth him to be present in all places. finne, which is wel Now y Papists which also denie the minor lawfull ordinance of our argument, builde vpon another founon whereby weak dation, to wit vpon a false definition of God ued, and brough his lawe. For with the Pharifees theie thinke cause of theosfeno that the lawe doth onelie restraine the hande, ome the wholen as their faie, and requireth onelie outward ciand quiltie. There wil workes, which when men doe, their faic ml faith, West how their are inst before God, and doe merit the welf offen Hh



VERM 483 CHAP.3. of the 84. Pfalme. life, original fine VER. 12. rors of Pelagius and of the Papistes, I wil he death of Chil gather foure demonstrations out of Paul, the instifications wherewith I wil confirme the minor of our flio of finnes; and demonstration, which is, that no mortal man can yeelde no perfect obedience to the lawe molous this toiens of God. Law it felfe, which The first is taken from the common cordoth shewe. So ruption of mans nature. For al men from he Lawe of name their birth are vncleane and guiltie: nowe gs cleane contrain feeing from an vnpure and stinking fountaine, there cannot chuse, but issue foule and am is firitual but filthie water, it cannot be, that an uncleane . By which lais man, can yeelde pure and cleane obedience. he carnal man, a For so saith Salomon, Surelie there is no man Eccle. 7.22. pirituall obedience inst in the earth, that doth good and sinneth not. him carnal, which And Iob, Who can bring a cleane thing out of 10b.14, 4e a natural man, wh filthinesse? there is not one. For al the forte doth interpretthe of vs do proceede from a sinneful masse. For ot borne aneweby the effecte cannot be better than the cause. the Law it felfere So that this argumet is strong: Their which are constant loue both uncleane, cannot yeelde pure obedience: Al men bour: which love by nature are uncleane, Christ alone excepted, who ernal and outward was exempted from the comon law of such as are and spiritual, exaborne: Therfore none can yeelde pure obedience to ons, which are not the lawe of God. are not regent. The second is taken from the general ex- The second interpretation of perience, or punishment of guiltines in al me. argument. entlie confute this Whosoeuer be subject to death, which is the punishment for violating Gods law, theie are breakers of God his Lawe; otherwise God laide open the Hha Thould

484 The fourth pare VER.IL. CHAP.2. CHAP.3 should be an vniust judge for punishing the one. Ag innocent: but now Paul confesseth, that the And agair Rom, 2, 2, indgement of God is according to trueth. But al niquities,0 men are subject to death, as the to punishmet praieth, on for violating Gods lawe, which thing the miwith thie (ferable experience of al men from time to that lineth time, doth testifie. Therefore al men are breahath thele kers of God his lawe. How then can theie be mine heart righteous by the lawe? Prophet Isa The thirde is taken from the testimonies The 3. Art alour righ of Scripture, which are the verie voice of God gument. do fade like a both in the Pfalmes, in Moses, the Prophets, baue taken v. Euangelistes, and writinges of the Apostles. tance in the Gene. 6. 5. In Moses it is written, The Lorde same that of al mankin the wickednesse of man was greate in the earth, uborne of the and al the imaginations of the thoughtes of his Apostles I w heart were onelie euil continualie. Beholde the of Paul, who fountaine of man his righteousnes. Iob saith, this wife, We 2. Iknow verilie that it is so: for howe should man al, both Ieme. 3. compared unto God, be instified? If he woulde it is written , t dispute with him, he could not answeare him one There is none thing of a thousand. The same Iob saith againe, If I would iustifie my selfe, mine owne mouth shall That seeketh C Pfal. 14. 1. condemne me . And in à certaine Pfalme, Theie waie; theie table; there is have corrupted and done an abhominable worke, Their throte 2. there is none that doth good. The Lorde looked led their tong downe from heaven upon the children of men, to under their I See if there were anie that woulde understand, and bitterne. 3. and feeke God. Al are gone out of the waie, these Dyruction are al corrupt: the sis none that doth good, no nos the wate of p one

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one. Againe, Who can understand his faultes? Psal. 19.12. And againe, If thou, o Lorde, straitlie markest i- Psal. 130.3 niquities, o Lord, who shal stand? Therfore Dauid praieth, on this wise: Enter not into indgement Psal. 143.2 with thie servant: for inthie judgement shal none shat lineth be sustified. Salomon also Pro. 20. Prou. 20.9 hath these wordes, Who can saie, I have made mine heart cleane, I am cleane fromy sin? And § Prophet Isai: We have al bin as an uncleane thing Esai, 64, 6. & alour righteousnes is as filthie cloutes, & we al do fade like à leafe, & our iniquities like the winde baue taken vs awaie. The preaching of repentance in the Gospel, is a witnesse of the guilt of al mankind. And the Lord faith, That which 10h. 9. is borne of the flesh, is flesh. From y Epistles of y Apostles I wil alleage onlie on testimonie out of Paul, who vnto the Romanes writeth after this wife, We have alredie proued, saith he, that Rom. 3. 9. al, both Iewes and Gentiles are under sinne. As 10. it is written, there is none righteous, no not one. II. There is none that understandeth, there is none 12. shat seeketh God. There have al gone out of the 13. waie; their haue beene made altogether unprofisable; there is none that doth good, no not one. Their throte is an open sepulchre; their hane vsed their tonques to deceite; the poison of aspes is under their lippes. Whosemouth is ful of cursing 14. and bitternes. their feete are swifte to shed blond. 15. De, ruction and calamitie are in their waies; and 16, the waie of peace their have not knowne. The 17. Hb 3 teare

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feare of God is not before their eies . Of these & such like testimonies our proposition is proued, which is, that no man perfectlie canful-

fil the lawe of God.

The fourth argunient.

The fourth is taken from the necessitie. and ende of the mediator given betwene God and men . . For if man by his natural strength could have fulfilled the lawe of God, he had not needed à mediator. For he had beene righteous by the workes of the lawe; and had by the couenant of GOD obteined eternal life. For it is the couenant of God: If a man doe my commaundementes, he shal line in them, But nowe feeing man hath neede of à mediator and reconciler, doubtlesse he breaketh the lawe, and is guiltie, vnrighteous, and accurfed. Therefore the scripture, which

conteineth either the promise, or the exhi-

bition of v Messiah, doth accuse mankinde of

finne, and fendeth vnto the mediator, paci-

fier, and intercessor. Hence Paul fetcheth an

argumet in his second chapter vnto the Gala-

Leuit. 18.5.

Gal 2, 21. thians when, he faith, If righteousnesse be by the Lawe, then Christ died without à cause : that is, the Sonne of God in mans nature, in vaine did humble himselfe, euen vnto the death of the crosse, if man by the lawe maie be iustified, whereas the Sonne of God tooke the nature of man oon him, that he might lishe sinne, bring everlasting righteousneile,

For wheth moral, or by orbyaltoge low, nameli he died in Va alhis benefi uncible arg Church, w whole Scrip by the work veeldeth not dience there Nowe, th can observe of God:nor b fied before G maie be the v cellitie ackn nen-out in must make workes ofth God, becau lame : yet which is to condition condition

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487 of the 84. P salme. CMAP.3. VER.12. eir eies . Oftheld and therein cause vs to be adopted into the fonnes of God. Let the Papistes take the propolitionism n perfectlie can lawe in this place for what part it pleaseth them: yet the same conclusion must follow. For whether righteousnesse be by the lawe from the necessit moral, or by the judicial, or by the ceremonial, giuen betwenelle or by altogether, the same absurditie doth folhis natural firms low, namelie, that Christ died without à cause. If awe of God . held he died in vaine, he was also borne in vaine, & For he had her al his benefitie are in vaine. By these foure inof the lawe; and uincible argumentes, the judgement of the D obteined eten Church, which thinketh together with the enant of God: H whole Scripture, that no man can be justified tentes, he fall hus by the workes of the lawe, for somuch as man man hath need yeeldeth not pure, perfect, & continual ober.doubtleffehebr dience therevnto, is confirmed. mitte, vnnght Nowe, this being so, to wit, that no man Touching e the scripture, wh can obserue persectlie the comaundementes the vse of of God; nor by the works of the lawe be justi- the lawe. romife, or theen h accuse manking fied before God, it maie be demaunded, what the mediator, pa maie be the vse of the law. For we must of necessitie acknowledge that the lawe is not gience Paul fetch uen-out in vaine. Vnto this question we apter vntothel righteoufnesse ben ! must make this answere: Although by the workes of the lawe no man is iustified before without a cause: the God, because no man is able to satisfie the mans nature, in the same : yet is there a diuers vse of the same, nen vnto the den which is to be confidered according to the le lawe maie be n condition of the states of men . I doe one of God took mitte the external and political vie, which m, that he migh Hh 4 afting rightcoal

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is to gouerne outward manners by discipline agreeing with the law: because we now are in hande with that vie of the law which concerneth the conscience of man before the judgemet seate of God. Therfore before iustificatio & regeneratio, this is the vse of the law in the coscience of man, namely to teach, to accuse, & to condemne. It teacheth both what is to be done, and what is to be avoided of him, that feketh life by the lawe: It accuseth the transgressor; it pronounceth him guiltie, and condemneth; and that to this ende, that the finner having confessed his wickednes, and considered both the wrath of God, and his owne miserie, may sue for fauor, which thing he is not able to attaine of the law, by the strength of nature. Whereby the law is to the wounded conscience an occasion of seeking Christ the Physition. And hereof is the law called A Gal.3. 24. Schoolemaster unto Christ. Hitherto belongeth 22. that of Paule to the Galathians. The scripture bath concluded al under sinne, that the promise by the faith of Ichus Christ, should be given to them that beleeve. This felfe same thing doeth the Lord teach in a parable of the debter, where a Matt.8,23. certaine king doth of his feruaunt, whom he 24.6c. knew was not able to paie his debt, demaunde ten thousand talents due to him by the lawe : which thing he did to the ende that the fernant confessing his pouertie, might flie to the

mercie

489 CHAP.3. of the 84. Pfalme. iners by disco VER.12. mercie of his Lord, therby to obtaine a genecause we now at ral discharge of the whole debt. By this law which com parable the vse of God his law in the conscin before theinly ences of men before free forgiuenes of the re before inflifici whole debt and iustification, is depainted. For vice of the lawind as this debtor payeth nothing of his debt, but to teach, to accorded is freely forgiue: so the law in the act of iustiboth what is tole ficatio is vtterlie idle, as y which is neither the poided of him, the cause, nor a parte of our righteousnes as it is accuseth the trail wrought of vs. But after that man is justified, The vse of m guiltie, and on the spiritual vse of y law is, to prescribe those the Law ofende , that the fir things which belong vnto a spiritual man, or ter mans rickednes, and cona rule of spiritual seruing of God. And so the instification. God, and his own promises of the law be fulfilled in the faithful which thing he's through Christ. law by the frengt These things beeing thus learned, it is no hard A confutation thing to refel the arguments of them, who on of their r is to the wounder feeking Christ the conted that by the workes of the law men are argumentes iustified before God. Therfore when out of which think the law called of Moses they do obiect: He that doth the com-that by the Titherto belonger mandements shal line in them: Therfore by the the Law me 120s. The fermin workes of the law man is justified: It is to be are instified. that the promifer answered that the argument is vntrue. For by Leuis. 18.5. uld be given to then the law it must be considered what the law in ne thing doeth the al respects, or the iustice of God doth require, he debter, where not what mais able to do; that we may flie vnruaunt, whoma to v mercie of God, confessing our weakenes, is debt, demauno especialie seeing it is apparent, that no man is him by the laws able perfectlie to observe the law. ende that the f Yet more forceablie they do vrge, and they , might flieto object

. The fourth part VER.12. CHAP.3.

obiect vnto vs the faying of our Lord , If thon Man. 19.17 wilt enter into life, keepe the commaundementes. Hereof their conclude à condition of keeping the commaundementes of God, and that by keeping the men are are instified, yea & faued. But what the Lord ment by those words, the parable which even now we mencio ned doth teach. For as y King there exacteth of his debter ten thousand talents, and frankelie forgaue the whole det to him which had nothing to paie, but flied vnto the mercie of his creditor: So the the Lorde vnto the proude hypocrite doth faie : If thou wilt enter into life, keepe the commaundements: to the ende that the hypocrite discending into himselfe, might confesse his filthinesse, and pouertie, and so craue pardon; which had he done, he had heard with the finful woman, Thie finnes are forgiven thee. We must therfore acknowledg how the observation of God hiscomaundements is pro nounced both by Moses & Christ himselfe to be the right & most readie waie vnto life: but the faulte is in our selues, whie by that waie, though itbe verie direct, we enter not into life. For the condition cannot be perfourmed of vs, as aboue it hath beene showen. So that by the commaundementes the effect is not concluded, because the condition is not obserued, which is, If thou doe the Lame, but the defect of al men rather, that acknowledging our Doido

our impe of God. cerning th By the lan finne . Ye that we Ih shoulde se place, H might have bath conclu the faith of beleeue. A lawe is rec confesse h felues, no atal : and together v the lame for

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our imperfectio, we maie flie vnto the mercie of God. And this is the doctrine of Paul concerning the vse of the lawe before conversion: By the lawe faith he, commeth the knowledge of Rom. 3, 20. sinne. Yet this knowledge is not to the ende that we shoulde die in our sinnes: but that we shoulde seeke Christ, as Paul saith in another place, He hath shut-up al in unbeleefe, that he Rom. 11.32 might have mercie on al . Againe, The scripture Gala 3,22. bath concluded al under sinne, that the promise by the faith of lesus Christ, should be given to the that beleeve. And therefore the observation of the lawe is required to iustification, that we maie confesse howe that we have, neither in our selues, nor of our selues, no righteousnesse at al ; and that through faith we shoulde flie together vnto Christe, Who is in the ende of Rom. 10, 4. the lawe for righteousnesse to enerie one that beleeneth; whereof we are nowe to speake.

CHAP. 4.

1. The second order of testimonies; 2. That works and faith together doe not instific; 3. True instinition what; 4. The things required in à instified man; 5. The causes of mans instification.

The second sorte of testimonies of the holie scripture, cocerning y ustificatio of ma before God, is euangelical, wherin y most cofortable e-

492 The fourth part CHAP.4.

VER. 12.

Matt 9.13.

equitie, according to the promise of grace, is proposed to the penitent sinners: namelie. that Christ came into the worlde to faue sinners, as the Lord himselfe doth faie: I am come to cal sinners unto repentance, that is, vnto conuersion, and that according to the promises made vnto the fathers, and commended vrto the Church of God by wonderful miraes, gala cles.

But before I declare the judgement of the true Church touching this matter, I wil refel the opinion of them, who with the Pharisees compounde Christian righteousnesse both of workes and faith, as it were of causes and partes, least by their prejudice, our cause be hindered. For doubtlesse it pleaseth political fellowes and ignorant folkes marue-Iouslie, when the lawe and the Gospel, or faith and workes in the iustification of man before God are coupled-together. For thus theie saie, we are debters of the lawe, we grant à great defectein vs, which Christ perfourmeth. Therefore let vs doe what we can, & beg that which is behinde of Christ. And so theie ascribe à parte of righteousnesse to their owne workes, and merites; and a parte to Christ his merites: So, that some doe participate more, and some lesse of Christ his merites, according as their doe abounde, or want. Their who thus doe thinke, doubtleffe haue

facrilegic of Christ felues ag ture, and opposed. Butin Apostle, them, wh ouerthrow As Romain made manif promise that was not give the Lame, b For if there . heires, faith made of none postle most from the La and ascriber that the pro fiction, if neworks, be either car before Goo therighteon blish their or homselnes.) chapter i

CHAP.

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493 CHAP.4. of the 84.P salme. VER.12. omife of grace haue no parte of Christ his fauour, as most nners: nanch facrilegious, who arrogantlie doe take à part orlde to favely of Christ his office, which is to faie, to themoth faie: I am con selues against whom both the whole Scripthat is, vinto conture, and the consent of the true Church is g to the promise opposed. But in this place let vs onelie set Paul the commended in Apostle, and doctor of the Gentiles against wonderful min. them, who in manie places disputeth to the ouerthrowing of this Pharifaical opinion. judgement of the As Romaines, 3. The righteousnesse of God is Rom. 3. 21. matter, I wil no made manifest without the Law, Rom. 4. The Rom. 4,13. ho with the Pha promise that he should be the heire of the worlde, in righteousnesse was not giue to Abraham, or to his seede through s it were of cauls the Lawe, but through the right eousnesse of faith. eiudice, our caule For if there, faith he, which are of the Lawe, be le it pleafeth pobeires, faith is made voide, and the promise is at folkes mane made of none effect. In which wordes the Ad the Gospel, or postle most plainelie doth take iustification ification of man from the Lawe, yea, and from al workes too; gether. Forthu

and ascribeth the same to faith alone, teaching that the promise is voide, and faith à vaine fiction, if before God we are instified by anie works, that is, if the workes of the Lawe be either causes, or partes of our iustification before God. Rom. 10. Theie being ignorant of Rom. 10, 3. the righteousnesse of God, and going about to stablish their owne right cousnesse, have not submitted themselves to the righteousnesse of God. And in y chapter immediatelie insuing, he opposeth

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CHAP.12. The fourth part

grace & works in the matter of saluation, so y
they cannot stad together, as causes or parts of
Rom. 11, 6. righteousnes or saluation. If u be of grace (saith
he) it is no more of works; or els were grace no more
grace: but if it be of workes, it is no more of grace;
or else worke were no worke. For, as Augustine
saith, it is grace no way, which is not free grace

Ephe.2, 8. euery way. Hitherto belongeth that of Paule 9. in an other place, By grace are ye saued through

faith, & that not of your selues; it is the gift of god, not of workes, least any man should boast himselfe.

Could any thing be spoke more plainly? Here Paul saith not as y Papists do of faith and works; but he excludeth workes, that grace may be grace; that saluation may be a gifte; and that no man should glorie in the sight of God, as bringing any merit, which should move god to instifie him. This boasting is excluded also by the Apostle in another place, where he saith, where is then the reioicing? it is excluded. By what

28. Lawe? of morkes? Naie, but by the Lawe of faith.

Therfore we coclude that à man is instified by faith
without the workes of the Lawe.

Hereby I suppose it is more cleere than the daie, that their do erre, which compound Christian righteousnes of faith and workes together, as it were of causes & partes. Moreouer their, who seke for licentiousnes of life from y doctrine of free instification, shalbe answered, God willing, in y third fort of testimonics. *

Or in the chapter immediatic following. Now the

VER.4

deliner, and intified accompospel. To be Gospel, is, fo froat guilt o

froat guilt of the law, be the ransome made righted dator impus

dator imput ged to eterna beloued, free fake.

Sothen, fo before God, tl that beeing at from the curl other is, that ! may in deede thirde, that b opted for a f God, as a bel lings no ma therfore Chi called The ? is God that neffe of Chri imputed to and fomet

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CHAP.4. of the 84.Pfalme. VER.12.

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Now then, having laid open the errors tou- True infine ching the equitie of the Gospell, I will plainly catio what deliuer, and shew which is the true waie to be instified according to the word of God, y is, y gospel. To be instified therfore according to y Gospel, is, for y believing mā, who is absoluted fro al guilt of sinne, & redeemed fro the curse of the law, by God to be pronounced free for the ransome sake paide by the mediator; to be made righteous by the righteousnes of the mediator imputed to him, and finally, to be adiudged to eternal life, as a believed sonne in the beloved, freelie for the mediator Christ his sake.

So then, for him that would be righteous 3. Thinges before God, three things are necessarie. One is, required in that beeing absolued from sinne, & redeemed instifucation. from the cursse of the law, he be a free man; an other is, that he haue righteousnes, wherby he may in deede be, and be thought righteous; the thirde, that beeing made righteous, he beadopted for a sonne, and be liked and loued of God, as a beloued in the beloued. These blesfings no man can give but God onely; and therfore Christian righteousnesse is sometime called The righteousnesse of GOD, because it is God that iustifieth; sometime The right coufneffe of Christ, for that his obedience, beeing imputed to vs, is made our righteousnesse; and sometime The righteousnelle of Faith,

Early European Books, Copyright © 2010 ProQuest LLC. Images reproduced by courtesy of the Royal Library, Copenhagen. LN 839 8° CHAP.4. The fourth part

VER.12.

CHAP.4

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forsomuch as it is free, as that which through
faith is apprehended, while we beleue the gosLuk. 24.47 pell. Therfore the Lord saith, Repentance and
Remission of semission of sames must be preached in my name asinnes what; mong al nations. The remission of sinnes is the
verie absolution from guiltines, & the redemption from the cursse of libertie. With this remission two other things are cosoined, namelie
righteousnes & adoption free acceptation
to life eternal. Hetherto also belong the words

Mass., 21. of the Angel vnto the Virgin: Thoushalt cal his name less: for he shal saue his people from their sinnes. Here by the word of saluation, al the beautifies of the mediator be vnderstood. But of these things we wil entreate particularlie, the more distinctlie and cleerelie to vnderstad these benefites which we obteine by Christ.

First therfore we attaine remission of sinnes, as Paul saith, by the bloud of Christ. For the obedience of Christ vpon the crosse, is y price whereby the instice of God is satisfied for the sinnes of al those which through faith do conuert. For so saith Paul: whom (meaning Christ)

Rom.3,23. God hath set to be a reconciliation through faith in his blood. So that y merit of Christ his bloud is the cleasing of sinnes, which bloud is therefore a sufficient ransome, because it is the bloud of the sonne of God. Therfore in the Acts it is saide: that God hath purchased the Church with

bis owne blond.

And

497 of the 84.P salme CHAP.4. VER.12. hat which thou And that he which hath remission of sinnes, e we beleuethen that is, which is absolued from the guiltines of ich, Repentancial finne, is also redeemed from the curste of the eached in my name lawe, and partaker of the libertie of God his fion of finnesite children, these sentences do approue. Christ hath redeemed vs from the curse of the law, when ines, & the redemo. be was made a cursse for vs . Againe, Whosoener Ioh. 8, 34. pertie. With this committeth sinne, is the servant of sinne. If the e coloined, namely 36 sonne therefore shal make you free, ye shalbe free in r free acceptation. deede. So then whosoeuer do ascribe euen the to belong the work least merite of cleansing sinnes to any other gin: Thou fall calli thing beside the blood of Christ, they do proe his people from the phane Christ his blood, and extenuat the mef faluation altheby rit of the Lordes death: of which merit we are vnderstood. Bu then made partakers, when we beleeue in Iesus itreate particularly Christ. Therefore Paul doth say, through faith Rom. 3, 25. leerelie to vnderlin in his blood, that is, when a man knowing the obteine by Christ. promise of grace, doth verilie beleeue that his e remission of signs sinnes are forgiuen him for the blood sake of of Christ. Forts Christ, he is truelie partaker of the merit of the the crosse, is your Lord his death, through which he is absolued od is fatisfied for to from finne; redeemed from the condemnation prough faith door of the law; and fet free from the bondage of m (meaning Chi finne and Satan. cultation through it With the remission of sinnes righteousnes of Christ his bloo is ioyned, wherby the beleeuer is iustified, that hich bloud is the is, becommeth in verie deede, and is judged ecause it is the blo righteous before God. And this righteousnes fore in the Achi is the second benefit of Christ, in our iustificaaled the Church tion. Which righteousnes is nothing else, than a per-

The fourth part VER. 12. CHAP.4. CHAP.4 True righ - à perfect fulfilling of the lawe, done indeede mines to be zeousnesse by Christe, but ascribed or imputed to vs Malmes & what. that beleeue. For so saith Paul, Christe is wth: The Rom. 10, 4. the ende of the lawe for righteousnes unto eueunts head. rie one that beleeneth, that is, so manie as behal all the t leeue, haue that which the Lawe requi-Helling cat reth, namelie righteousnes, but not done of ighteousn them, but imputed to them. For so saith fore bleffin Paul: To him that worketh not, but beleeueth Mofrothe Rom. 4, 5 in him that instifieth the vngodlie, his faith is beremissio counted for righteousnes. Now that this righteofrighteout oufnes that is imputed to vs, is Christ his obe-Malme it is dience, the compariso which Paul doth make, napeople, th witnesseth. As by one mans disobedience, faith mins righte he, manie were made sinners: So by the obedience but the righ of one, shal manie also be made righteous, meaning imputed for fo manie as beleue. And in another place, He The Prophe bath made him to be sinne for vs which knewe no mrighteous sinne, that we should be made the righteousnes of ware their in God in him, that is, Christ was made for vs notable, for finne, which is a finner through the imputaawaie through tion of the guiltinesse of al our sinnes to him, Christ ý ri v we might be made righteous with God, and make others that by the righteousnes, not sticking within licatio is n vs, but which, being in Christ, is imputed Ime Chris of God to vs through faith. Then we are fo edg of Chr the righteousnes of God in him, as he is sinne whe to the in vs, to wit through imputation. And this is he heart is it which Augustine doth saie : Our sinnes, he is writ made his owne fins, that he might make his right whim, the oulnes

we, done income ef the 84. P salme. CHAP.4. VER. 12. or imputed to p ousnes to be ours. Herevnto both Moses, the th Paul, Charles Psalmes & Prophets, do agree. Moses he wrioteonines onto enteth: The seede of the mornan shall bruse the Ser- Gene. 3, 19. pents head. Again, In thy seede (which is Christ) Gene. 22, is, fo manicale shal all the nations of the earth be blessed. This the Lawe rem bleffing cannot be without y remission of sins, es, but not done righteousnes, and allowance of God. If therethem. For fo fit fore bleffing be through Christ, deliverance b not , but beleenel also fro the curse is through him; & through progodie, bis fanbit the remission of sinnes (we atteine) imputation low that this right of righteousnes and God his fauor. And in the vs, is Christ his obe Pfalme it is, They shal declare his righteousnes Pfal. 22,31 ich Paul doth make to a people, that is, the Church shal preach, not ens desobedience, lan mans righteousnes by workes or ceremonies, rs: So by the obedience but the righteousnes of Christ which shalbe de righteons, meaning imputed for right eousnes to so mante as beleeve. Rom.10, 4. n another place, H The Prophet Isaiah saith, By his knowledge shal 1sai.53, 11. or vis which knowed my righteous sernant instific manie: for he shal ide the righteon and beare their inquities. This testimonie is verie iff was made form notable, for it teacheth how finnes be washed brough the impur awaie through y sacrifice of Christ; it teacheth lour finnes to him y Christ y righteous by his righteousnes doth teous with Godan make others righteous; & it teacheth alfo vapa not sticking with plicatio is made through y knowledge of the fame Christ, y is, through an effectual know-Christ, is imput ledg of Christ. And y is effectual knowledge, True knows. h. Then we aren nhim, as he is how whe to the knowledg of y minde, y beleefe of ledge of outation. And this the heart is joined. Also by y Prophet Ieremi- Christ, what. faie: Our final ah tis writte, This is the name wherby their shal lere. 23, 6, sal him, the lord our right confnes. Here yprophet night make histo both co-

Phil.3, 8. faith: I doe indge althinges but downg, that I might winne Christ, and might be founde in him

9. not having mine own right eousnes which is of the lame but that which isthrough the faith of Christ, eue the righteou fnes which is of God through faith.

Nowe, if we have remission of sinnes, and righteousnesse through faith, to wit perfecte righteousnesse, which is of Christe Iefu, doubtlesse we are no more vnder thed m-

Dem. 27,26 nable sentence of the lawe, which is, Cur-

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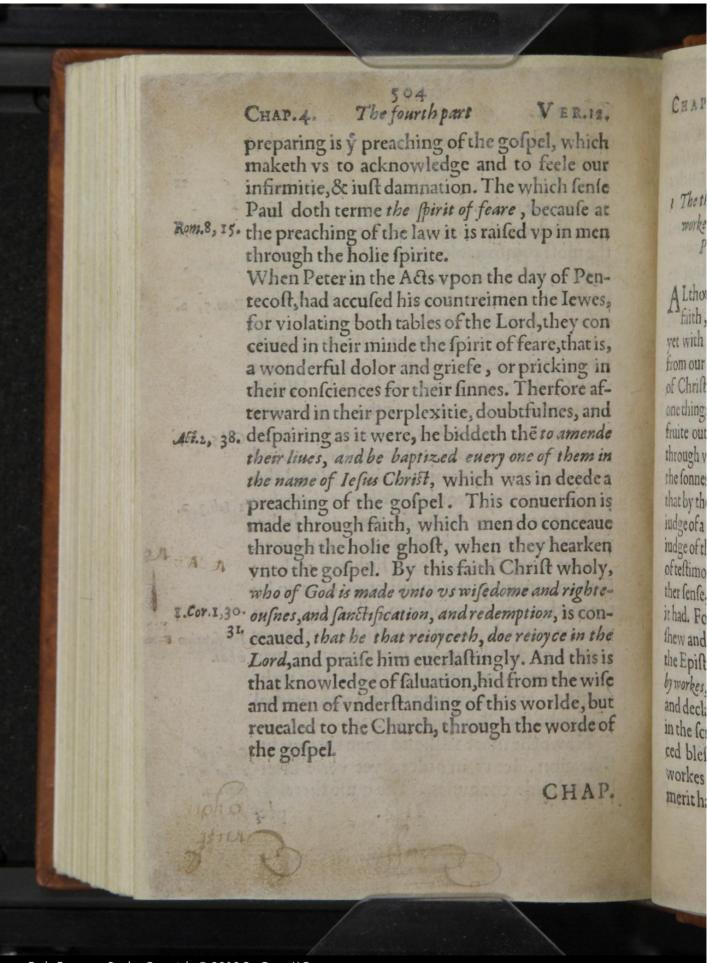
both be

od. And Pa

CHAP.4. of the 84. Pfalme. initie, and also VER.12 sed is be that confirmeth not al the morkes of the uftified through lawe, to doe them. And this meaneth Paul where Gala.3, 10. the application is he saith, We are under the lawe (which con-Rom.6, 14. on this wife: Blot demneth) but under grace (which iustifieth.) the Lord , and the Whie so? For that as through the offence of one Roms, 18. trusteth in the los (to wit Adam,) the fault came on al men to eing justified by condemnation: so by the instifieng of one (namelie dech God . Forth Christ) Grace abounded towarde al men to the ood and man, ith instification of life. That is, As the sinne of Aance of the lawerth dam was the cause of condemnation vnto eleit is the righton ternal death: So the righteousnes of Christ is . This the Prod the cause of iustification vnto eternal life. Now The Lord is ourned then, as Paul saith, there is no condemnation to Rom. 8, 1. them that are in Christ Iesu. For theie are free fro our heartes we me the lawe of sin & of death, through Christ the eoulnelle, when deliuerer. is not anie qualue The third thing which we saide was requiout the obedience red, for to make a man righteous before God, thful, So doth Pa is, that being adorned with Christ his righteh betweene in ousnes, he be adopted for the sonne of God, of Christ, when i and accepted vnto eternal life. For, as by faith ges but downg, that night be founden bi hee obteineth remission of sinnes, and righteousnes: so likewise by the same faith, we obconfues which is of in igh the faith of Co teine the right of adoptio, and the dignitie of Gods children, according to that of John, He Joh. 1, 12. is of God through the gaue power to be the sonnes of God, even to them iffion of finnes, an that beleeve in his name, That is, he conferred faith, to wit po tich is of Christe la this heavenlie honor vpon the faithful that the both be, and be counted the sonnes of nore under the God. And Paul: ye have not received the firite Rom. 8, 15. e, which is, (

402 CHAP. The fourth part CHAP.4. VER.12. tioofthe of bondage to feare againe: but ye have received afore, the the spirite of adoption, wherbie we crie, Abba, bertie of the 16. Father . The same spirite beareth witnes with wherin th our first, that we are the children of God. If we cuil, shal 17. be children, we are also heires, enenthe heires the most c of God, and heires annexed with Christ. More-Adoption. longing fo ouer, this our adoption is two maner of waies he faith: to be considered, to wit, as it is in the life beof God. T gunthrough faith; and as it shalbe consumawhich at th ted whe the bodies shal rise againe. Both these formal righ adoptions have their glorie. For by the adopvnto God f tion begu we have peace with God, which is, righteouine not onelie the reconcilement of vs with God; for, when l but also à quiet conscience in Iesu Christ; we for the hope o haue accesse vnto god, through our Lord Iesus what maner Christ; & we have too a firme trust, that God Rom. 8, 28. hath a care of vs, as his childre, fo that althinges declareth in he shal appear morke-together for the best to vs, yea such things nighteous, c as doe seeme most bitter. Wherofit is, that the faintes, euen in the crosse, wherebie theie are Out of th spoken, tou made like the onelie begotten Sonne of God, themethod doe reioice; according to the faying of Paul: Rom.s, 3. We doe resoice in tribulations, knowing that tribumaic be fran God is an 4. lation bringeth foorth patience; and patience, exfrom finne 5. perience; er experience, hope; and hope maketh not teousnes: ashamed, because God loueth vs. life freelie Of the adoption hereafter to be confum-Nower Rom. 8, 23. mated Paul speaketh on this wise: Euen we Missiation doe sigh in our selves waiting for the adoption elie, beho! uen the redemption of our bodies. This redemp-

CHAP.4. of the 84.P salme. VER.12. but ye banerein tio of the bodie, in the same chapter somwhat erbie we one, his afore, the Apostle defineth to be the glorious liite beareth mines w bertie of the sonnes of God, that is, the ful glorie, LI children of God, Ho wherin the childre of God, being freed fro al beires, even the him euil, shal euerlastinglie and blessedlie inioie ed with Christ. Man the most comfortable fight of God. Of this longing for glorie the Apostle speaketh when 15 two maner of wa he faith: We reiouce under the hope of the glorie Rom. 5, 20 , as it is in the life as it shalbe confirm of God. Together with this adoption, the which at the last judgement shalbe perfected, rile againe Borbi formal righteousnes, wherebie we shalbe like orie. For by the am vnto God for euermore, is joined. Which e with God, which righteousnes the Apostle saith we doe waite ment of vs with G for, when he saith : We through the spirit waite Gal.s, s. ce in Iefu Christ: for the hope of right eousnes through faith. And hrough our Lord le what maner of righteousnes that shalbe, Iohn firme trust, that declareth in these wordes; We knowe that when 1.10h.3, 2. hildre, fo that althin he shal appeare, we shalbe like him, euen holie, Frows, yea fuch this righteous, chast, and blessed for euer and euer. .Wherofitis,that Out of the things which hitherto we have Te, wherebiethere spoken, touching the iustification of man by Totten Sonne of G the method of composition, this definition to the faying of Pa maie be framed. Man his iustification before Instification ions, knowing that the God is an absoluing of the beleeuing man what. ence; and patiently from sinne; an imputation of Christ his righoperand hope makel teousnes; and a receiving of him vnto eternal life freelie for Christ his sake. eafter to be confi Nowethe more fullie to open this our iu- causes of in this wife: En Mission, let vs in order. yet verie brief- mans insting for the adoption bodies. This redu lie, beholde the causes. The cause therefore fication. pre-



CHAP.5. of the 84. Psalme. VER.12.

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CHAP. 5.

* The thirde forte of testimonies; 2 How good workes do instifie; 3. Wherein we and the Papists do differ about good works.

A Lthough the fruite of the righteousnes of faith, is neuer to be separated from faith: yet with al diligence is it to be distinguished from our iustification. For the proper benefit of Christ, which we obteine by faith alone, is one thing; and our due obedience, which, as the fruite out of the tree springeth from faith, through which we be regenerate, & borne the the sonnes of God, is another. Wherof it is that by the natural properties that it hath, we judge of a lively faith; even as by the frute we judge of the tree. Hence it is, that in this order of testimonies, the worde to instifie, hath an other sense, than in the afore mentioned orders it had. For in this place to instifie, signifieth to Infisication Thew and declare a man to be righteous. As in what. the Epistle of Iames man is saide to be instified Iam.2, 24. by workes, because through workes he sheweth and declareth himselfe to be righteous. And in the scripturs oftentimes their are pronounced bleffed, which give themselves to good workes : not that good workes be causes, or do

merit happinesse; but for that they are true to-

kens

506 The fourth part VER.12. CHAP. C. CHAR kens of their cause, which is faith, or the spirit and the Rom. 8,14. of faith. For so many as are led by the spirit of God. be forga they are the sonnes of God. And hence it is that telme,n the Lord in the gospel after Matthew faith, (aide, 1) Mans, 5. Blessed are the meeke; blessed are the merciful; Aftern 7. blessed are the peacemakers; blessed are the patient. hath fami 9. For these virtues, if they be true, and not hyhere pla 10. pocritical showes of virtue, do proceede from doth go faith, whereby righteousnesse is laid holde on; fion and and they be vindoubted markes of the children verie cal of God, declaring the adoption. Therfore this fome do rule is to be helde in memorie: when divers efding the fectes doe depende alike of one and the fame caule, to cause, the consequent doth holde from one efeffects, fect vnto the other, because of their common Hitherto dependance. In Luke it is written, of the fin-When, fa Ink.7, 47. ful womā, how many sinnes were forgiven her: for Scripture she loued much. Now, because both, I meane reto workes mission of sinnes, and love, depend of faith, as foundation of a proper cause, the argument is good from they pro loue vnto the remission of sinne, because of cribed v their common dependance. Sophists, who is he th thinke that Christ descended from the cause Lorde f vnto the effect, and made loue the cause of re-Here m mission of sinnes, do peruert the meaning of not set Christ: as by the parable which the Lorde cie is a bringeth-forth before them, it is manifest. God is Zuk.7, 41. There was a certaine lender, faith he, which had ipcech twoo debtors: the one ought fine hundred pence, most assa

VERIL of the 84. Pfalme. faith, or the spin CHAP. C. VER.12. by the first of Gul and the other fiftie: when they bad nothing to pay, 420 and hence it is the he forgaue them both. Which of them therefore, er Matthew faith tel me, willoue him most? Simon answered, and 430 ed are the mercial: saide, I suppose that he, to whom be forgaue most. Afterwarde, he saide to the woman, Thy faith effed are the patient, 500 hath saned thee, goe in peace. Doth not the Lord e true, and nothy. here plainly declare, that remission of sinnes do proceede from doth go before loue, and both, to wit, remis-Te is laid holden fion and loue to depende of faith, as of their kes of the children verie cause? For many times effectes, whereof tion. Therforethis fome doe follow others, which notwithstanrie:when diversef. ding shoulde be referred vnto their proper one and the fame cause, to anoyde the confusion of causes and rolde from one efeffects, be ascribed to one and the same cause. of their common Hitherto belongeth the rule of Augustine, ritten, of the fin-When, faith he, we do finde such places in the ere forgiuen her: for Scriptures as do seeme to attribute righteousnesse both. I meanere. to workes, special regarde must be had unto the lepend of faith, as foundation from which they do spring. And when ent is good from they proceede from faith, they are to be afinne, because of cribed vnto the roote. For example, Bleffed Sophists, who is he that judgeth wisely of the poore; the from the cause Lorde shal deliuer him in the time of trouble. e the cause of re-Here mercie toward the needie and poore is t the meaning of not set for a cause of blessednesse. For mercie is a particular worke whereby the law of hich the Lorde God is not fatisfied. But such manner of it is manifelt, fpeech Dauid vseth, because the effecte is a the which had most certaine argument of the cause it hath. ie hundred pence,

CHAP.5. The fourth part

So that the man which hath mercie on the poore is blessed, because he beleeueth. Now then through faith he pleaseth, the worke also pleaseth; not for the persecones thereof, but for that God accepteth it; because the person is not vnder the lawe, but vnder grace.

And that it is necessarie, that the workes, which God accepteth of, must proceede from Rom. 14,23 faith, it is manifest. For what soener is not of Heb. 11, 6. faith, is sinne. And, without faith, it is impossible to please God. The Lorde himselfe doth saie, Without meye can doe nothing. As the branch cannot beare fruite of it selfe, except it abide in the vine: No more can man doe anie thing, vnlesse he abide in Christ through faith. For before we be regenerate, we are euil trees,

Man. 7, 18. Which cannot but bring foorth euill fruite; wee Eeph. 2, 3. are the children of wrath, and dead in sinne; we Rom. 8, 7. are flesh, Whose wisedome is enmitte against God;

we are natural me, which perceive not the things of the spirit of God. And therefore what soe uer God promiseth to such as do good works, that must not be promised indifferentlie to all but onelie to such as obeie through faith. For, seeing the just doe please by faith, theie doe necessarilie bring foorth the fruites of righte-ousnesses of faith, namelie good workes, which no more can be separated from the righteousness of faith, than the natural propertie from the subject. Wherefore as the argument is

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VER. 12.

VERIL 509 of the 84. Psalme. CHAP.C. VER.12. mercie onthe alwaie good from the subsistence of anie subeleeneth. Now iect, vnto the natural propertie of the same; n, the workealfo and contrariwife, the propertie being fet, the mes thereof, but subiect of necessitie must be seene : so faith cause the person which instifieth man, being set, good workes, nder grace, which are y properties of y spirit of faith, are hat the workes, necessarilie set. And againe, good works being At proceede from fet, faith, fro which theie do spring, must needs out sever is not of be fet: So wherfoeuer faith is not, goodworkes th, it is impossible are not, & wher good works be not, ther is not mselfe doth faie. faith, the cause of good works. Therfore saith As the branch Paul, Fight a good fight, hauing faith and a good 1. Tim. except it abide in conscience, which some have put awaie, and as con-18. doe anie thing, cerning faith, have made shipwracke. So often 19. ough faith. For then as promises doe seeme to be annexed to e are euil trees, good workes, we are to make recourse vnto enill fruite; met the roote, and ground, namelie faith. For, as there be two beginnings of thinges, one is ead in finne; we nitie against God that theie be; the other that they be known: fo faith, as the beginning of being, worketh fo, ine not the things refore whatfoe. that thou art righteous; and good workes, as the beginning of knowledge, bring it to passe do good works, that thou art knowne to be righteous. Hence ifferentlietoals the Lorde at the last daie wil propose the beough faith, For, ginning of knowledge to the righteousnesse faith, their doe of faith which shalbe apparent in the sight of ruites of righte. al creatures. For thus he wil faie: Come yeblessed Mas. 25,34 workes, which of my father, inherit ye the king dome prepared for 350 the righteout you from the foundations of the world. For I was propertie from an hungred, and ye gave me meat; I thirsted, and te argument is

The fourth part CHAP. C.

VER.TZ.

ye gane me drinke; I was a stranger, and ye lod. 36. ged me. I was naked, and ye cloathed me; I was fick, and ye visited me; I was in prison, and ye came untome. Here the Lorde wil not have the workes of mercie toward his members, to be merites of the heauenlie kingdome; but by certaine tokens he declareth who are the sonnes of God, vpon whom the kingdome of God freelie for Christ his fake without a. nie merites of man, shalbe bestowed. For so Rom. 6, 23. faith Paul, The gift of God is eternal life, through

Ie sus Chrift our Lord.

And although by that which hitherto hath beene spoken, it is none harde thing to judge howe our doctrine concerning good workes differeth from the papilical imaginations: Yet that the more distinctlie and particularlie this difference maie be seene, I wil adde fomewhat more here-vnte, and that for two causes: the firste, to showe the vanitie of thosemen, who hearing that both we, and the Papistes doe require good woorkes, doe thinke that we strive not about matters of importance, but onelie about words, and that of pride onelie to gainesaie. Wherebie theie doe sufficientlie bewraie themselues to know nothing touching this controuerfie of fo great importance, vpon which alour faluation doth depend. Secondlie, that godlie auditors maie be rightlie instru-

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VERM CHAP.S. of the 84. P salme. VER.12. onger, and jeld. instructed in this matter, and necessarie doloashed me; Inn Arine: & maie haue alwaie in à readines whermo for and ye com with to answer such as indeuour to ouerthrow vil not have the our religion, and flaunder the same without is members, to reason, either of meere malice, or of grosse kingdome; bu ignorance. reth who are the The difference therefore betweene vs and m the kingdom the Papistes touching good workes consis fake without steth in foure thinges, to wit, in the matter, efficient causes; in the manner; and in the oft estowed. For so doing of good woorkes. If we shal proue eternal life, through this thing by euident argumentes, I thinke there is none but wil graunt, if so be he wil e which hither yeelde vnto the truth, rather than to the va-

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are prouoked thus to contend. The firste difference therefore is taken I. Differece, from the matter of workes. For the Papistes concerning doe place their chiefest workes, and worship the master in the traditions of men, the which their preferre before Gods comaundementes: which traditions for al that partelie be in their kinde of Papistes indifferent, as appointed fastes, and certaine -fongues, but in their vse and ende vtterlie wicked; because theie put à considence in them, while their perswade themselves that by obseruing of them, their doe merite the remission of sinnes: partlie theie are superflitious, & meerelie ethnical, as hallowing of water, of fire, of herbes, of candles with infinit fuch

ofgood workes

works whas the chiefe.

Papistical traditions of what forts.

512 CHAP VER.126 The fourth part CHAP.S. But we fuch toies, wherevnto also their doe ascribe romman the power to abolish sinne, and drive awaie reach also diuels: and partlie their are apparantlie wic-But the co ked, as fuch are that are contrarie to the word men, we c of God, as is the invocation of faintes; the of God, marchandise of masses; the worshipping of Ithem to be mages; the bearing about, & adoratio of bread. maundem These and the like traditions, the Papistes and not in t with fire and fworde doe vphould, caring preferre be little or nothing at al for the breach of God loeuer, and his commaundements, as euidentlie appeareth reader judg by the verie punishmentes which their doe to yeelde to Papistes doe appoint. For in the Papacie the contempt ter or subst regarde the of the idolatrous Masse is more sharpelie pu-Ithinke no commandenished, than adulterie or incest. A much mentes of who both ca more heinous offence is it among the Papifts God. tather than to eate flesh vpon à Fridaie, than to kil à man The feco vpon anie daie. Wherebie it is apparent that efficient cau The proper the Papistes doe preferre their traditions begians, doe in note of An. fore the commaundementes of God: which from free w tichrift. thing is the proper note of Antichrift. For, before reger as their contemne the sentence pronounced powers, ca Mark 7, 7. against the Pharifees, which is, Theie worship doe cal mer me in vaine, teaching for doctrine mans traditimerite fauo ons: So theie doe rashlie arrogate to themproofes dra selues power to make lawes in the Church of haueaboue God: which thing is doubtleffe none other Butwe thing than to exalt the selues about God, who Apostles chalengeth to himselfe alone the authoritie r he ferui to enact lawes in his owne kingdome.

But

CHAP.c. of the 84.Pfalme VER.12. their doc along But we doe submit our selues to God, whose The princh-, and drive and commandements we both doe beleeue, and Pal good But the commandements of good workes. Protestants. e apparantheme But the commaundementes and traditions of atrarie to the world men, we do not acknowledg for the service of on of faintes: he worshippingal of God, but rather with Paul we pronounce them to be the doctrine of dinels . For this com- 1. Tim. 4.1. adoratio of break maundement of God, Walke in my preceptes, ons, the Papille and not in the preceptes of your fathers, we doe vphould, carin preferre before the authoritie of al men what. ne breach of Go soeuer, and of Angels. Nowe let the godlie identlie appeared reader judge, wether it be more conuenient which there do to yeelde to the Papistes or to vs, in the matacie the contemo ter or substance of good works. For my part, nore sharpelieps I thinke no man is so mad, as to obeie men, incest . A mod who both can deceine, and maie be deceived, among the Papill rather than God that cannot erre. than to kilamo The second difference is fetcht from the 2. Differece it is apparent that efficient causes. The Papistes with the Pela- of good heir traditionsh gians, doe imagine good workes to proceede workes. s of God: which from free wil. For theie doe teach that men The efficiet Antichrift . For before regeneration, by their pure natural cause of Paence pronounce powers, can doe good workes (which their piffical doe cal merites of congruitie) and by them worker. is, Theie north Trene mans train merite fauour, Whose error by enident arrogate to then proofes drawne from the word of God, we in the Church o haue aboue * confuted. *Chap. 2. of tleffe none other But we with Christ, the Prophets, and this last about God, with Apostles, doe affirme that no good workes, part. ne the authorit ar the seruice of God, can be wrought before ingdome.

514 The fourth park CHA VER.11. CHAP.5. wee be regenerated. For Christe doth saie, good loh.15, 5. without me ye can doe nothing. Moses and the therete Prophetes doe pronounce the hearte of man That th Phil.1, 6. naturallie to be wicked . Paul he faith; I am wil, is pi perswaded, that he that hath begunne this good The well worke in you, wil perfourme it until the date of and it is Phil.2, 13. Iesus Christ. And in another place, h is God that thi which workethin you both the wil and the deede. not of n These wordes doe plainelie witnesse howe when th good works doe not proceede fro nature, but qualitie from grace; which thing howe it is done, we tie. Bu nowe brieflie wil declare. Three thinges therwhich is Three fore vnto the actio of virtue, or à good worke, derstand shings necessarilie re- namelie judgement of minde, wil, and power, spirite o be required. The judgement of the minde, quired in a aboue * good worke; God, by his light, that is, by his word, wherin there is r or in a good worker ra- the holie spirit worketh, doth inlighten, that iustified we maie both knowe what pleafeth, and what God, t sher. displeaseth God, à certaine some whereof is freelie. proponed in the tenne commaundementes, tarilieit and more at large are opened in the writinges will of n of the Prophets and Apostles. And this is it God alto Pfal. 119, which David faith, Thy word is à lanterne unte willing t 109 my feete. wickedn Secondlie God maketh the wil of the wicthat wor ked, good, while he doth renue the same to much in the regenerate by his holie spirite. The wil, The wil of ther of as it is à natural facultie, hath in it selfe no qua-WAN. gnorant litie at al; but is altogether such, as y is which is it, to it imbraceth. If the thing be good, the w is Wiledon good

VIII of the 84. Psalme. CHAP.S. Christe doth fire VER. Y2. good; but if the thing be euil, it is euil. And . Moles and the therefore Damascene doth rightlie define it, the hearte of man That the wil it selfe is of mature: but diverslie to aul he faith; Im wil, is proper to the person. And Chrysostome, b beganne this put The wil is ingraffed and bredde in vs by nature, it oned the dust and it is also of God. And the wil of this or per place, his Gul that thing is ours, and our judgement, that is re wil and the deeds. not of nature, but of the person. But nowe, elic witnesse home when the state of the person doth change, the cede fro nature, bu qualitie of y wil must change also of necessilowe it is done, we tie. But that the person is wicked, as that Three thinges the which is led by the sense of the flesh, and vncoragood works derstandeth not the thinges which are of the nde, wil, and power, spirite of God, before regeneration, it hath ent of the mind aboue * beene declared . And therefore * In the 36 whis word, when there is no doubt, but the wil of a person not chap.of this oth inlighten, the iustified, is euil, that is, wicked, set againste 4. pars. pleafeth, and wha God, the slaue to sinne, albeit it worketh e forme whereof freelie, and not constreinedlie. For volunommaundemens tarilie it chooseth euil for good things. This ed in the writing will of man, before regeneration, would have fles. Andthis God altogether either not to be able, or not ord is a lanterm vil willing to reuenge, or ignorataltogether of § wickednes it hath committed. And therefore the wil of the mit that woulde that he were not a God, which th renue the line fo much as in it is, would have him to be eilie spirite. Then ther of no power, or not righteous, or ith in it selfenoque gnorant. Cruel, and altogether cursted malice such, as y is which is it, to defire that the power, justice, and wisedome of God should perish. be good, the M KK 2 Bur,

VER.12.

But, for somuch as in iustification, man is at once both regenerated, and made a newe creature in Christ Iesus, according to the maner of this newe state, the wil of the person taketh à newe qualitie, so that the wil which before regeration was evil, the slave of sinne, and enimie to God, is nowe made good, free, à friend of God, and deliting in his commaundements. For the minde being lightened by the worde, and the hear through faith being purified, the wil commaunaeth those thinges, which the found judgement of the mind doth allow, and wherevnto the pure affections doe incline. Therefore as the regenerate man is a newe creature: so the wil of a newe man, is created anewe by the holie Ghost; euenas Pfat 51,10 David declareth when he faith: Create in me à cleane heart, ô God, and renue à right spirit

Dauid declareth when he saith: Create in me à cleane heart, ô God, and renue à right spirit within me. By the hearte he vuderstandeth both pure affections, and also à wil obeying pure affections: by à right spirite he meaneth the election of the wil, and purpose in that which is good. So that it is the worke of Godhis spirit, that the wil is made good, it worketh cheerefullie (yet through grace) and not constrained lie, otherwise wil should not be wil.

In the thirde place, the judgement of the minde being reformed by the word; and the wil renewed through the holie Ghost, the strength

Arenget accordin wherbie pleaseth neuer be to the rig this stren death, b the faithf asorte de teacheth i Moreouer through f thinketh defections the lawe,

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CHAP.S. of the 84. Pfalme. VER.12 ned, and made in strength also by little & little is restored, and, is according to the according to the measure of faith, doe grow, wherbie we begin to doe somewhat which the wil of the pri pleaseth God, although in this life we shal , fo that the militi neuer be able to satisfie the lawe, according roul, the flavoffe to the rigor of his iustice. The repairing of nowe made good this strength is wrought by the virtue of the death, burial, and resurrection of Christin the faithful. This virtue of Christis after à sorte depainted in our baptisme, as Paul teacheth in his 6. chapter vnto the Romanes. Moreouer, when the person which is iuste he pure affelieus through faith, keepeth à good conscience, and thinketh continualie of going forwarde, his vil of a newe man, s defections are wel taken; for he is not vnder rollie Ghoff; eura the lawe, but vnder grace. e faith : frentenn The thirde difference betweene the Pa- 3: Differece ta remue a right fut pistes and vs about good workes, is taken about good te he understande from the manner. For their doe thinke that idalfo a wil obeying to be a good worke, when that is externallie it spirite he means done, that is commaunded. For their rend purpose in th quire no more vnto the forme of a good work, s the worke of Go than the action it selfe. But wee with Augustine doe pronounce, rade good where le good, it worken that a worke ought then to be called and thought good, when the thing commaunded race) and not conis done as it should be, according to the mind ould not be wil. of the commaunder. The hypocritical Phajudgement of the rifee giueth almes; and the instified Publican ie word; and the grueth almes in like forte. His, that is the holie Gholf, 4 Kk 2 Phari-Arength

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Pharifies almes the Papists define to be a good worke; whereas before God it is abhominable: but we pronounce the Publicane his almes a good worke, not onely because it is commanded, but specially because through faith, wherby the Publicane was instified, it was done to the glorie of God. And therefore it hath the sorme of a good worke, when the worke commanded of God, by a person instified through faith, is done principally for God his glorie. And a worke so done, whether it be an inward or an outward work, is the spiritual service of God.

Moreouer, wheras certain civil works, done even of such as are not instified by faith, are profitable and do good to manie, and therfore thought good works. I grant they are so caled, and be such too, but in vse, not in service. For whatsoever an impure person doth, it is vn-pure & abominable before God. And though God sometime doe recompence such workes with rewardes, he doth it for the vse sake, not because they are the service that pleaseth him,

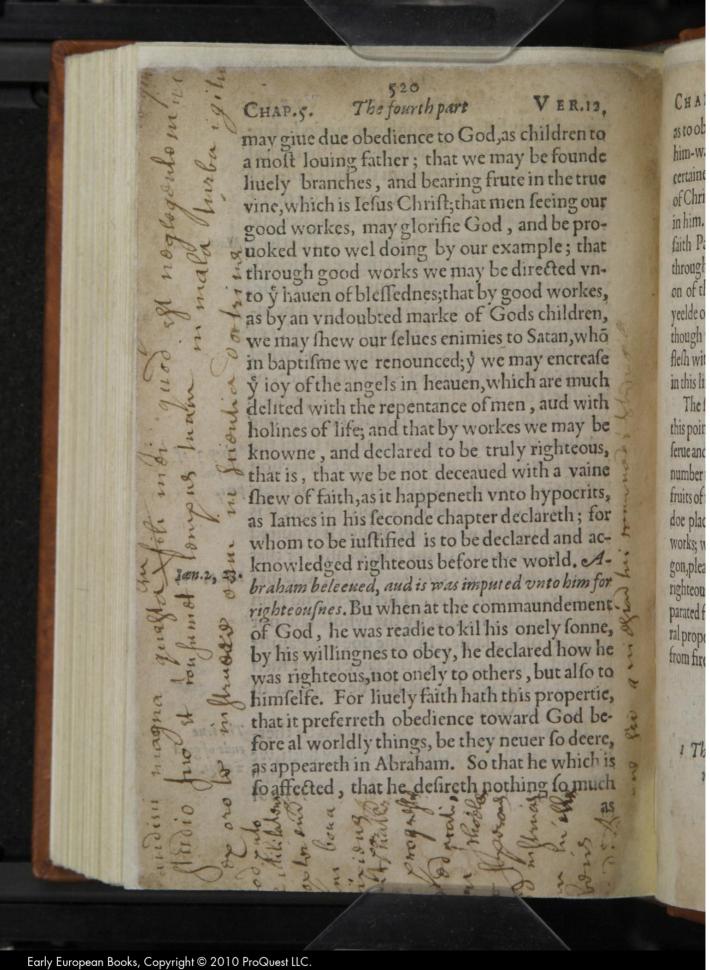
or be good of themselues.

a. Differece about good workes.

The fourth thing wherin we dissent from the Papists in the doctrine of good workes, is y diversitie of ends. For they do appoint other endes of good works than we do, which follow the direction of God his worde. For they sav good works are to be done, y we may deserve

fauor,

VERIL 519 CHAP.S. of the 84. P salme. ine to be a good VER.IZ. fauor, & be iustified through our works before isabhominable God. But how false & absurd this Pharisaical cane his almes a opinion is, we have already in the first order of nfe it is comman. testimonies declared. That no works do merit nigh faith, where fauor iustificatio, it is hereby manifest, because d, it was done to an euil tree canot bring forth good fruite. Therfore Mais. 7,18. refore it hath the what can a mã not renued, seeing he is wicked, a the worke comvnpure, without vnderstanding, vnprofitable, iustified through merit by vnpure works? Again, if a man be iur God his glorie, stified by works before God, it must needes of necessitie be, either because he fulfilleth ywhol er it be an inward law, according to y rule of God his iustice, or piritual fervice of in respect of particular observing som certaine commandement. But each is false. For as about ciuil works, done *we have proved, no mortal man can fulfil the *chap. 3. of fied by faith, at whole law of God, neither before conversion this fourth anie and therfore nor after. Secondly, it is manifest that none is paris they are fo caled iustified by a particular fact, both because it is ot in Service, For not the fulfilling of the law, which is required on doch, it is vovnto y righteousnes of the law; & also for that God. And though he which faileth in one commandement, as lames lam.2, 10, ence fuch worker doth say, is guiltie of al. Then seeing no man r the vie fake, not may be iustified neither by the whole law, nor hat pleafeth him by a part of the same, in vane doe the Papists contend, that the ende of the lawe is, that men we distent from by their owne workes should be iustified in F good workes, is the fight of God. do appoint other But we do teach that good workes be ther- The sine e do, which folow fore to be don, that being instified by faith, we ende of good rde. Fortherf may workes. Kk 4 y we may defend



VIII of the 84. P salme. CHAP.S. God as childre VER.12. as to obey God, and to preferre obedience to t we may be four him-ward before al things els, he hath a most ring frute in them certaine token of a lively faith, and of the spirit that men feeinger of Christ, wherby he is moued, dwelling with he God, and bepo in him. For so many as are led by the spirit of God, Rom. 8, 14. y our example; to faith Paule, they are the sonnes of God, to wit, may be directed in through faith, a true note wherof is that motithat by good work on of the spirite, wherby we are moued to ce of Gods childre yeelde obedience to God with al readines; alenimies to Satana though we continualy do feele a combat of the red we may enough flesh with the spirit, which fight vindoubtedly auen, which are ou in this life, shal never cease. nce of men, and wi The summe of this difference, tendeth to W WOLKES WE MAY! this point. The papists do make workes to deo be truly righten ferue and to procure faluation: we with Paul ereaged with a vall number them among the effectes of faith, and neth vnto hypom fruits of the righteousnes of faith. The Papists apter declareth; in doe place the perfection of righteousnes in be declared and a works; we define them to be an obedience beefore the world, gon, pleasing God, because of the perso that is s imputed onto lim righteous, which obedience can no more be feparated from free iustification, than the nature commaunden kil his onely for ral propertie from the subject it hath, as heate from fire, as aboue hath been showen. he declared how. o others, but all CHAP. 6. hath this propor ce toward God, 1 The fourth order of testimonies; 2. The hey never foo rewardes promised unto good workes. So that he wil The

£22 CHAP.6. The fourth part VER.12.

THe fourth order, as we proposed, is touching the rewarde of good workes, according to the promises of god, which the godly, without iustification, do lawfully behold, and through faith expect the things promised, as Websi, 26. Moses is written by faith to have had respect vnto the recompence of the reward. Moreover, the rewarde is promised to good works, somtime simply to euery man, sometime specialy to this or that man for a particular worke, which is obediece in some certain thing. And that rightly without error we may judge of fuch comon and special promises, this principle is to be kept in minde, namely, that al promises without Christ be to none effecte. For, if as Paul 2.Cor.1,20. faith, al the promises of God are in Christ year and Amen, that is, firme and ratified; it followeth, that no promises without Christ can take effect & be firme. Whereof this also is gathered, that none obedience without Christ, doth merit reward. Now this foundation being cast, let vs entreate of the promises of rewarde, according vnto the difference which we have proposed.

Therefore when reward is promised simply or in general to euery man for good workes, as when both in the Pfalmes, and also in Paul Pfal.62,12. it is faid, He wil reward enery one according to Rom. 2, 6. his workes, the promise must be applied by a distinction. For fuch a promise hath a double

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of the 84. Pfalme. CHAP.6. VER.12. respect. Because it is to be referred either vnto the vnregenerate, or vnto the regenerate. If it be applied vnto the vnregenerate, which are without Christ, by the principle which we haue set downe, it must needes folow that it is neither ratified, nor performable: wherefore it is referred vnto the first order of testimonies. For it proponeth the judgement of the lawe concerning the rewardes of good workes. But forsomuch as an impossible condition, namely, if a man do my commaundements, he shal line Leuit. 18,5. in them, is annexed, it cannot be, but that the vnregenerate are subiest vnto this damnatorie sentence of y law, Curssed is every man that con Gala 3, 13. tinueth not in al things which be written in the Dew. 27,26 booke of the lam to do them.

But if such a promise be referred vnto the regenerate in Christ, the promise is firme and perfourmed, in whom al promises are yea and 2.cor. 1,20.

Amen. But moe thinges in order be to be noted in this place. Firste, how in the rege-Rigor of the nerate the rigor of the lawe is taken away, law. which rigor consisteth in three thinges, that is to say, that none obedience liketh God, vn-lesse it be perfect; that life is not promised, but to them which sulfil the lawe; that the curste is denounced to al which offend, yea in the least

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CHAP.6. The fourth part

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VER. 12.

nowe beleeuing, pleaseth God, as beloued in the beloued; and as an heire of eternal life for Christ his righteousnes imputed to him, which is the waie of life and saluation, according to these wordes of Paul, Christ is the end of the lawe for righteousnesse to enerie one that

Thirdlie, it is to be considered, that of the beleeuing man, whom for Christ his sake he accepteth, God requireth obedience; and that as à moste louing father he promiseth à rewarde to him not of det for anie goodnes, or price of the work; but of meere grace, through fatherlie kindenes, wherbie he imbraceth the beleeuing man in Christ Iesus.

Fourthlie, we must have in minde that workes so done through faith, be testimonies of religion, even as proper effectes be vndoubted arguments of the cause, from which their proceede. And therefore is the Lorde saide to rewarde everie one according to his workes, as when Paul saith, God wil rewarde everie man according to his workes, which workes be tokens of faith, and most vndoubted arguments of the seare of God. Of these workes mention shalbe made at the last daie, that al creatures maie acknowledg the instice

of God in judging.

But if à special promise be made in à cer-Tob.12, 9. taine thing (aswhen Tobiah doth saie: Almes doth deline maketh n off thine is for that sha which des we have a bred.

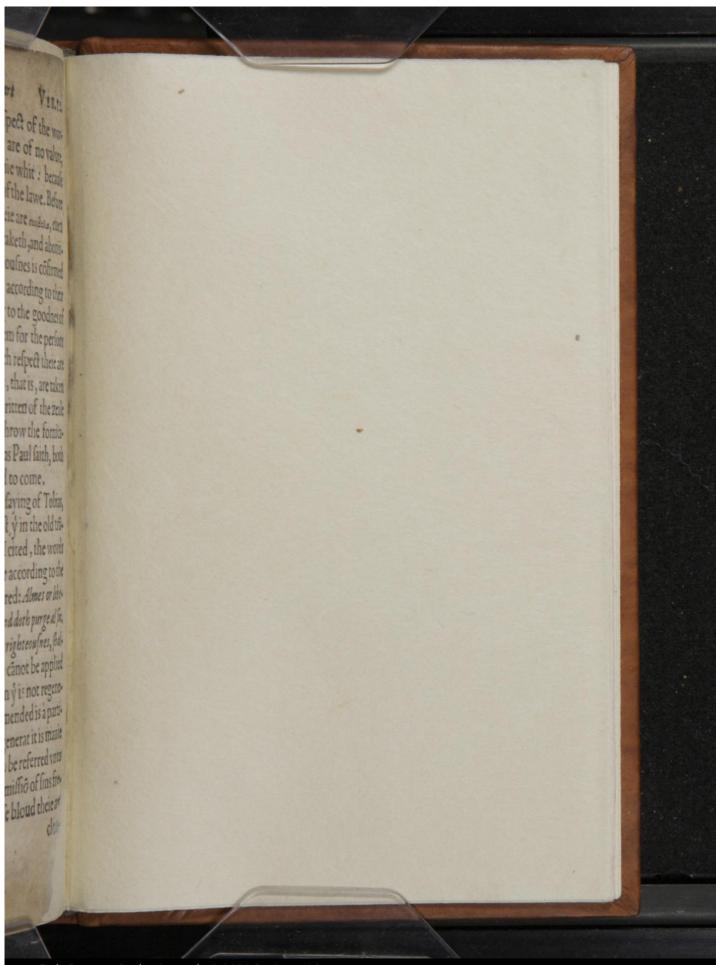
Touch according or of the p by the qu true, that i or fewe, c boue * in haue declar either right to the qua theiudgem For the per or he hath hath faith. lawe doth righteousne teous for fe spect of th worketh h theworke holde, who

And there

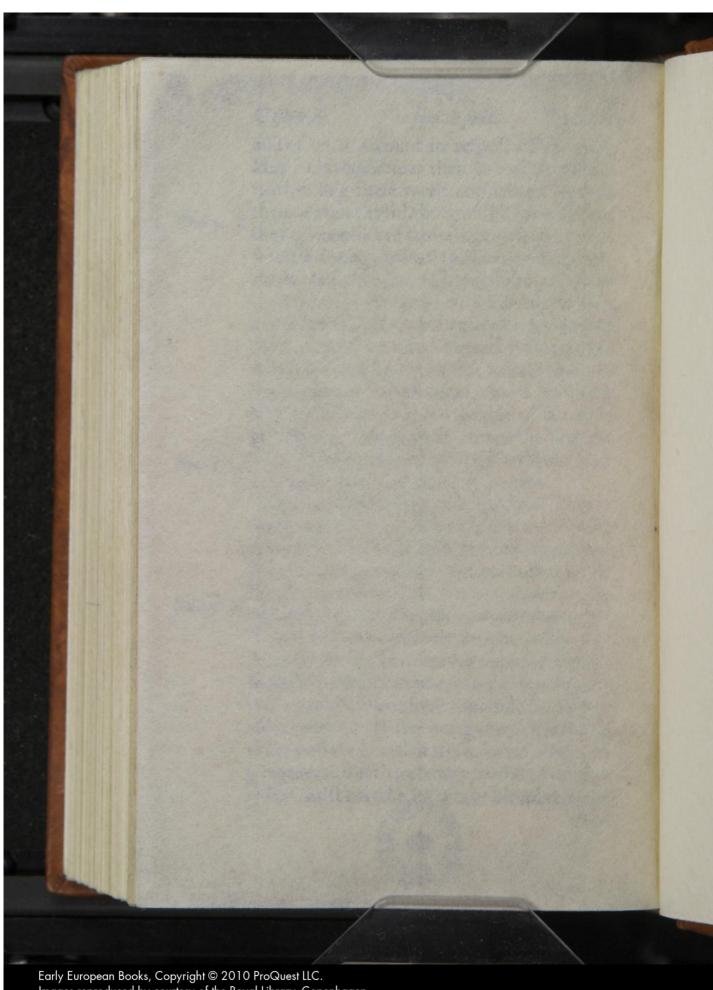
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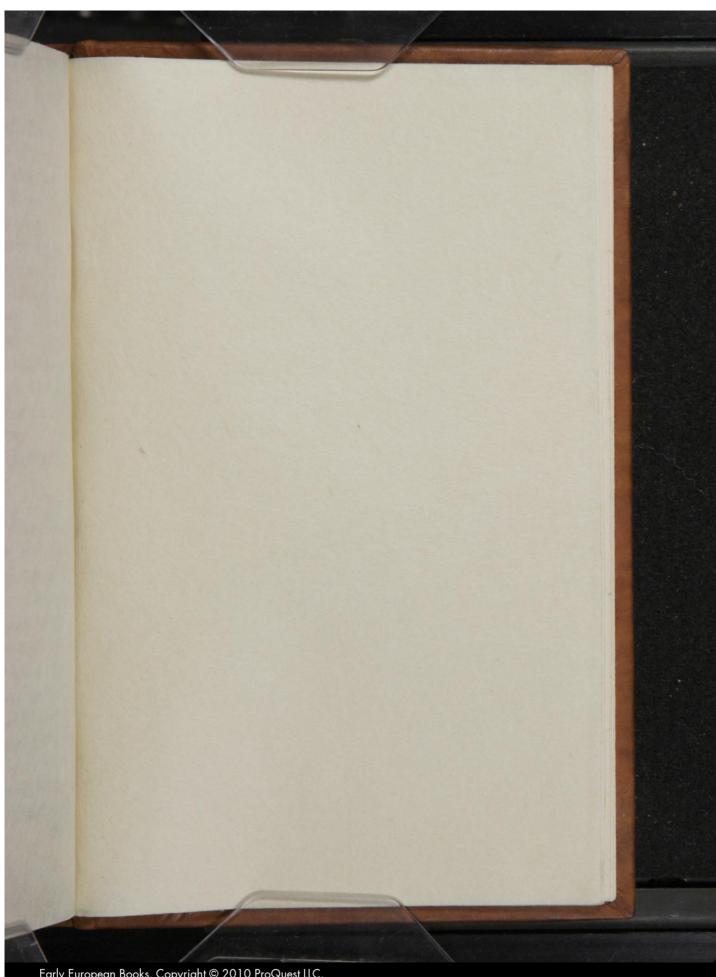
525 of the 84.P salme. CHAP.6. VER.12. God, asbelon doth deliner from death, eg doth purge al sin, and eire of eternille maketh men to finde life; and Daniel, Breake s imputed to lin off thine iniquities by mercie towarde the poore: Dani.4, 24. ed faluation, acorfor that shalbe à salue for thine error,) this rule, nal, Christ is the pal which dependeth vpon the principle which e to enerie one in we haue aboue set-downe, is to be rememofidered, that ofthe Touching à particular fact, we must iudge r Christ his fakele according to the qualitie either of the deede, obedience; and the or of the person that doth it . If we judge by the qualitie of the deede, it is moste he promifeth are true, that no deedes of man, be their manie ranie goodnes, o or fewe, can satisfie the lawe of God, as aeere grace,through boue * in the firste order of testimonies we *chap.2. of ie he imbracethile haue declared : and therefore he cannot merit this fourth either righteousnes, or life. But if according part. aue in minde ha to the qualitie of the person we doe judge, th be tellimonis the judgemet wil be divers, as the persons be. er effectes be vi-For the person that worketh, either hath faith, aufe, from which or he hath not. If the person which worketh, efore is the Lord hath faith, his worke done according to the e according to his lawe doth please, and is imputed to him for , Godwelrenau righteousnes, that is, it is thought to be righworkes, which teous for so much as it pleaseth God in reand most vindoub. spect of the person. But if the person that fGod. Of these worketh hath no faith, it is impossible that de at the last daig the worke should please, while this rule shal owledg the info holde, what soener is not done of faith, is sinne. Rom. 18,23. And therefore diligentlie it would be consibe made in acco wred, what good workes be of themselucs; doth faie: Alma and

526 CHAP.6. The fourth part VER.T2 and of what account in respect of the workers. Of themselves their are of no valure, neither doe theie merit anie whit : because Phil. 3. 8. there are not the fulfilling of the lawe. Before the righteousnes of faith their are onugana, euen y vilest doung, as Paul speaketh, and abominable: but after that righteousnes is cofirmed theie are to be estemed not according to their owne defert, but according to the goodnes of God, which accepteth them for the persons fake y pleafeth him, in which respect their are imputed vnto righteousnes, that is, are taken for good workes, as it is written of the zeale of Phinees, which thrust throw the fornica-Num. 35,7, tors, & their merit reward, as Paul faith, both 8. in this life, and in the world to come. Now returne we vnto the faying of Tobias, touching which I do saie first, y in the old traflation which a little before I cited, the words be verie corruptlie red. For according to the Greek, their should be thus red: Almes or libe-Tob.12, 9. ralitie doth deliner fro death, and doth purge al sin. Those which exercise almes & righteousnes, shalbe filled with life. This sentece canot be applied to the Pharisee, or to anie man y is not regenerat. For, as the almes here comended is a particular work: fo in the vnregenerat it is manie waies polluted: So that it is to be referred vnto y regenerat. But their haue remissio of sins frely for Christ his sake, by whose bloud their are clen-

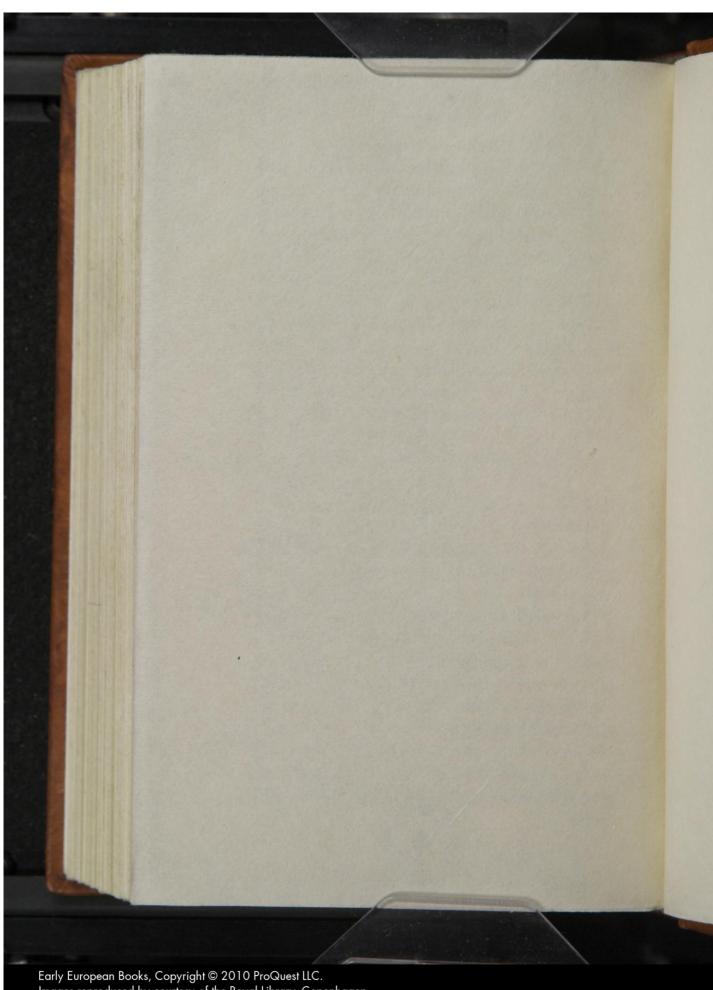


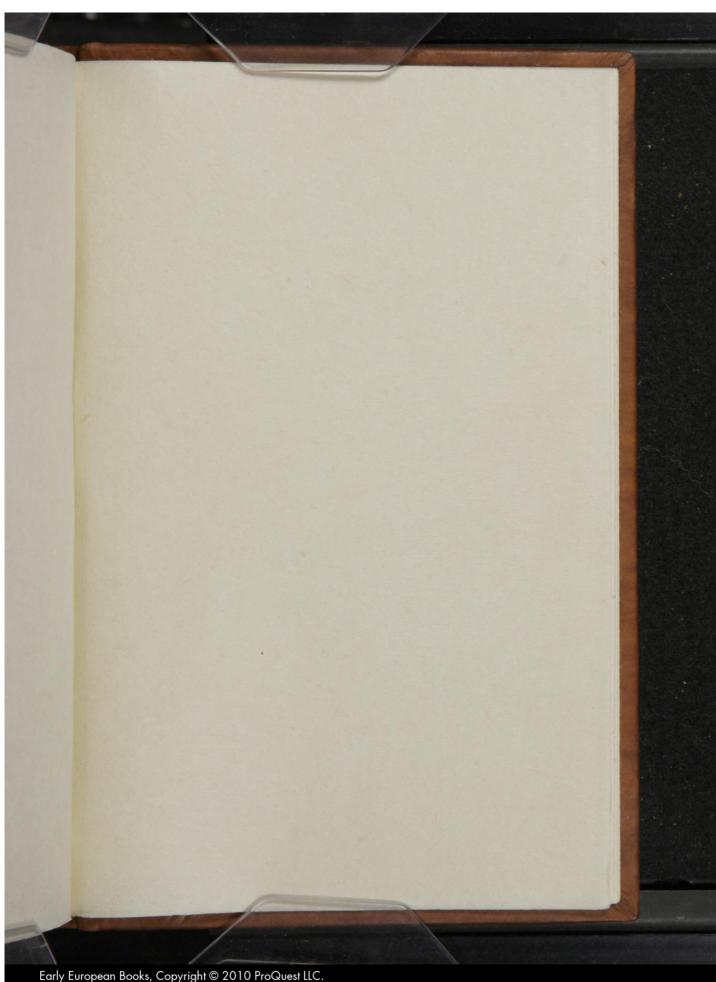
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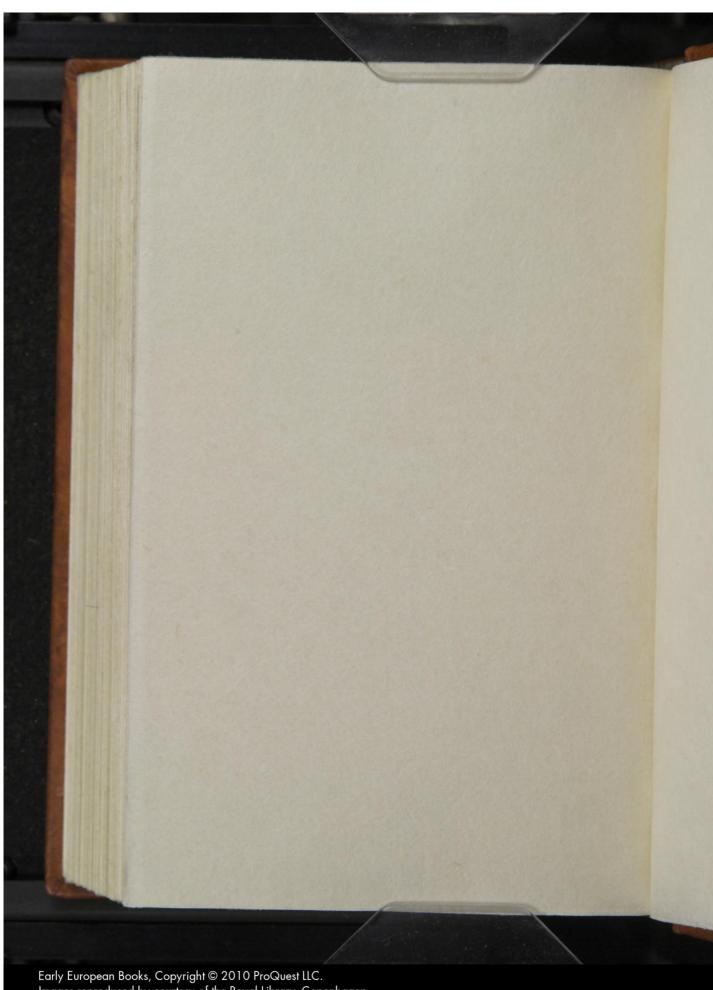


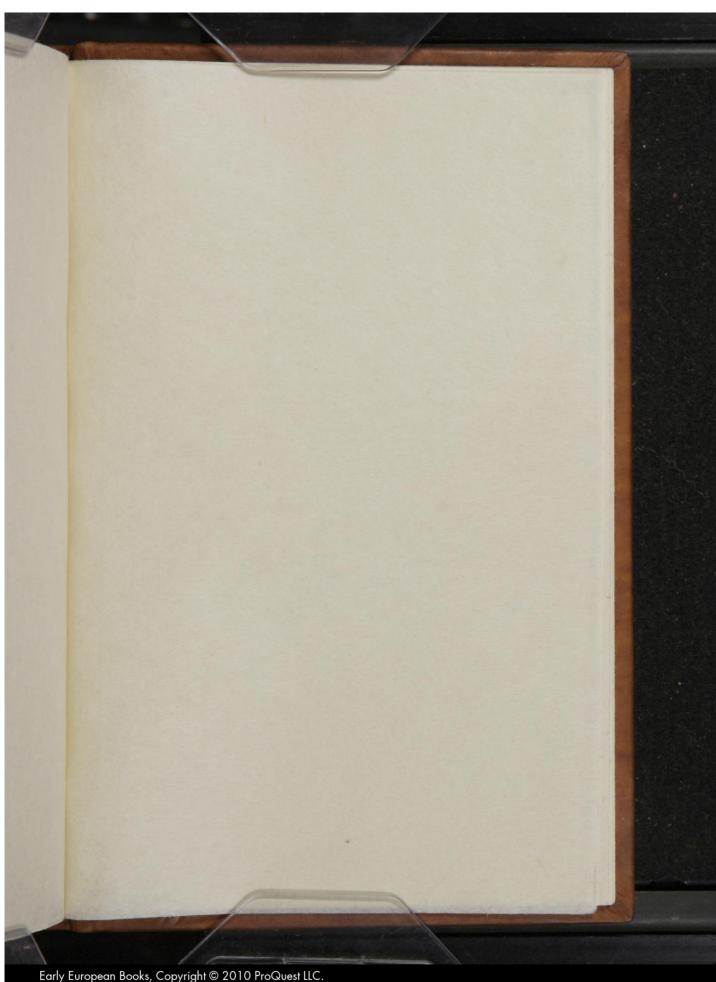
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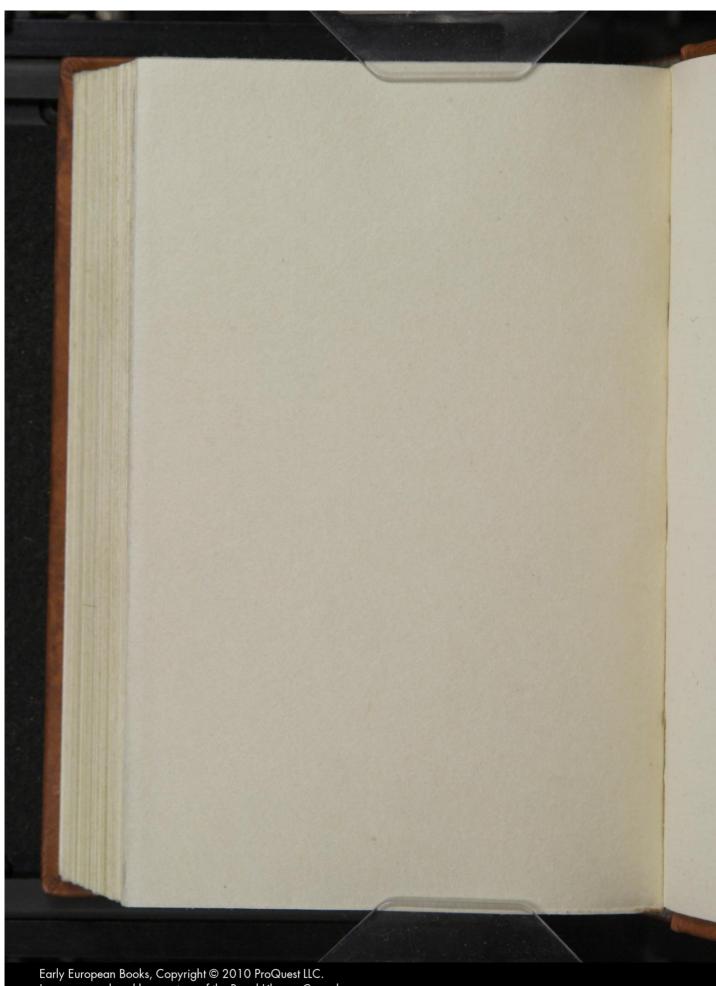


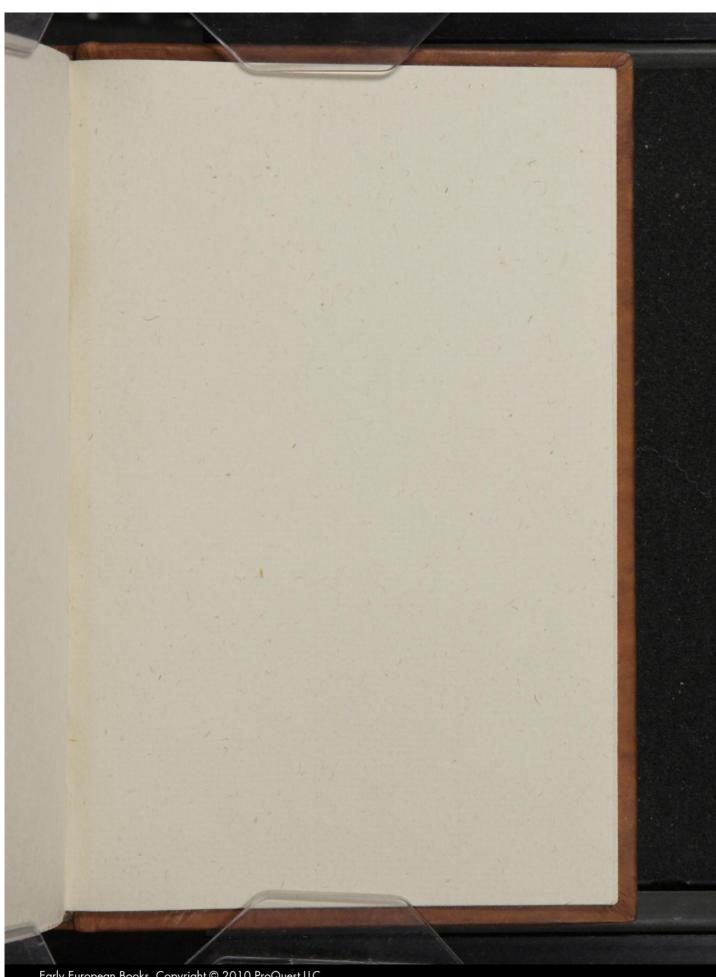
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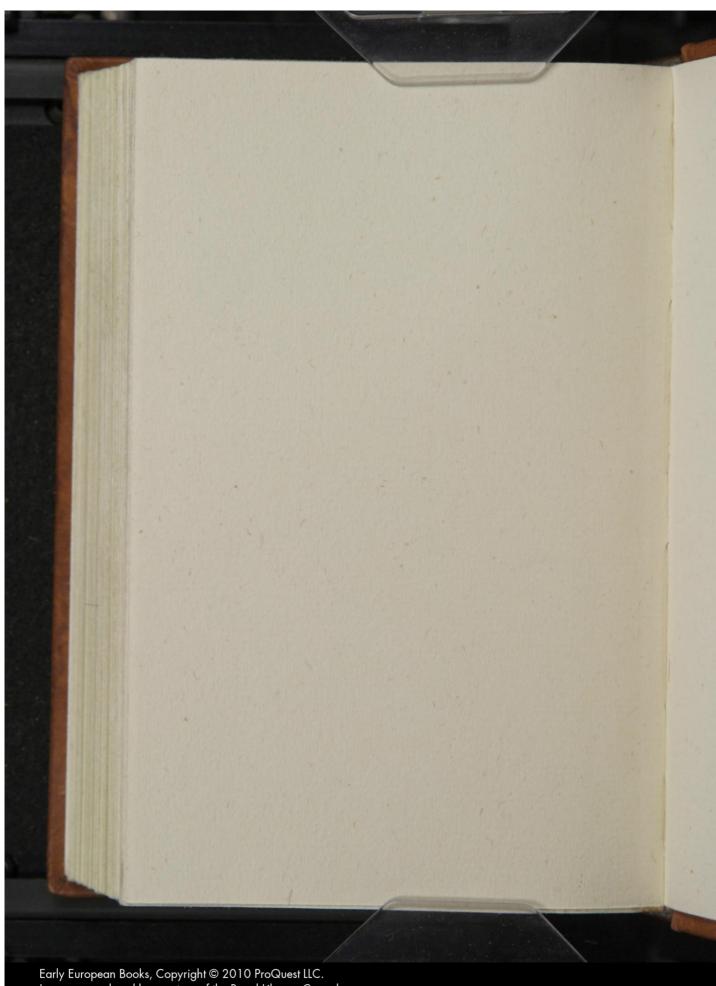




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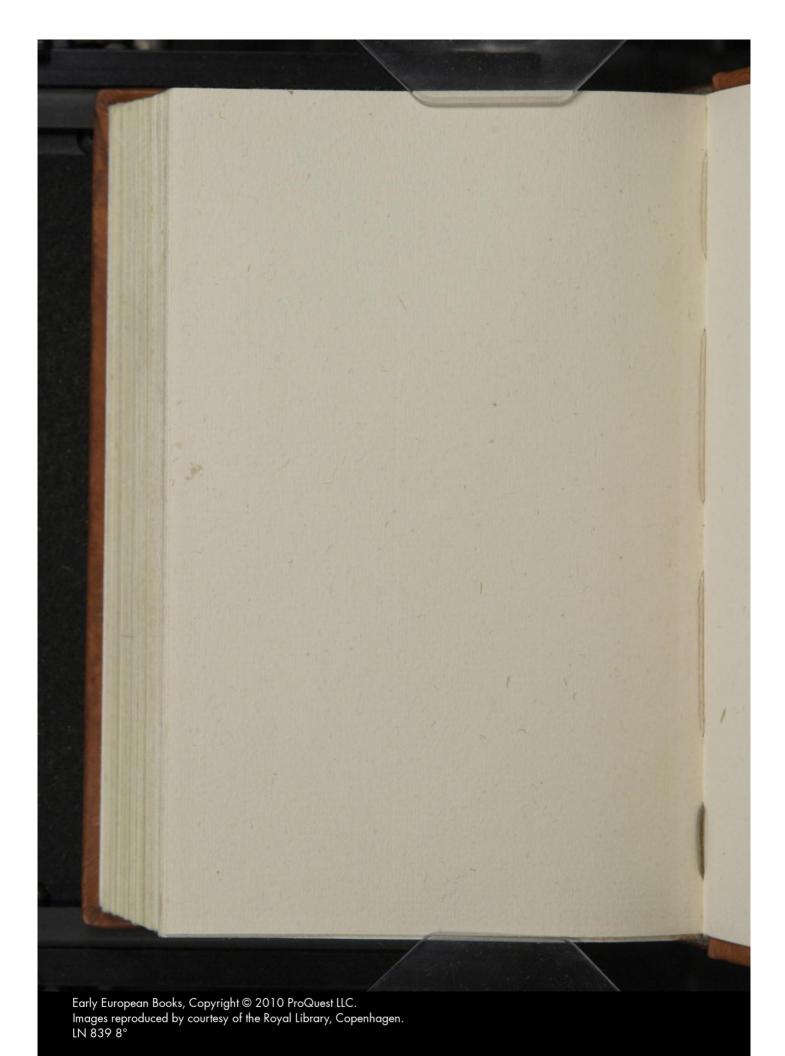








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